

...with a ...  
...King of ...  
...the ...



Society is sick, and the most dangerous cancers removed to the wilderness and thrown into desert houses where they are guarded, and left to infect each other—and society also, after they are turned out again. — Dr. [redacted]















and say I was a Jewish man. It is a fact to read many of the articles, situated as I am. My greatest delight is standing, and trying to understand the laws of the Higher Life. I am living at present with my father, who's seventh day Adventist, and I often scold him with my bold assertions. As I have drunk at the Spiritual Mountain, and feel free from all shackles of superstition, I shall boldly and fearlessly advocate for the cause I have accepted as my own. I would so gladly do work for the cause. It was my only trained up. Express me for including on your valuable time.



## 39,308 CURES

## POSITIVE & NEGATIVE

[illegible]







# RELIGIOUS PHILOSOPHY JOURNAL

ARTS, SCIENCES, LITERATURE

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ROMANCE AND GENERAL REFORM

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Truth bears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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A. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, SEPTEMBER, 1871. 9

VOL. X.—NO. 25.

From the New Harmony (Ind.) Register.  
SPIRITUALIST.

Mrs. Robert Dale Owen—Her Death—Funeral Ceremonies—The other World—Comments of the Press on Her Death.

In another part of this paper will be found the record of the death of Mrs. Mary Jane Owen, wife of the Hon. Robert Dale Owen, of this place.

Mrs. Owen was the daughter of Mr. Samuel R. Watson, merchant of the city of New York. She was born in Durham, Conn.; and her family, both on her father's and mother's side, was of the old Puritan stock; her ancestors having emigrated at an early day from Great Britain to New England, and having always remained there.

Soon after her marriage, she came, with her husband, to reside in New Harmony; and that has been her residence since, with the exception of a five years' sojourn in Europe, during the time her husband was United States Minister to Naples.

The testimony borne to Mrs. Owen's private worth and to her public and patriotic usefulness, by those who spoke at her funeral will be heartily endorsed, we feel assured, by every inhabitant of this place, not a few of whom have known her for a life-time. We do not believe there is a person living in this town whose loss would have cast such a gloom over it as did the unexpected demise of Mrs. Owen.

Her funeral was early on Sunday morning last, the weather being most beautiful; and the ceremonies were conducted at the grave.

FUNERAL CEREMONIES.

They were opened by Mr. Owen himself. His said:

"I think it is a commendable custom that, as to funeral ceremonies, the wishes of the departed or that subject, should, as far as possible, be carried out, when those wishes are known."

"During Mrs. Owen's illness, she said nothing in regard to her funeral. But some two or three months ago it chanced, as men say—though there is no such thing as chance—but it happened that my wife and I had a conversation on funerals. She said she would not wish to have any bell tolled at her funeral, especially if there was any sickness near. She thought sick persons sometimes suffered by hearing it, and she did not wish her death to be the occasion of gloom or suffering of any kind. Music, she said, she thought fitting; music serious and appropriate indeed, but also hopeful and encouraging, with nothing of the desponding and sepulchral about it; for gloom seemed to her most inappropriate. And what about a funeral sermon?" I asked. "No," she replied; "not an ordinary funeral sermon; for these usually contain unmeaning, and often untruthful, praise. But I should like," she added, "that some one, who has the same ideas of death that I have, would express them at the grave."

"All this was said accidentally, and I think without the least idea in her mind that I might soon have to recall it; for she was in perfect health at the time; and I, being more than ten years her senior, expected to go before her; but it was otherwise ordered."

"Then I sought to fulfill her wishes. I requested that the bell should not be tolled, there being at the time a lady—a dear friend of hers—seriously ill at my house. Then I selected, as suitable for music on such an occasion as this, a poem by Mrs. Stowe, entitled 'The Other World,' and I had a few copies printed for distribution here."

[They were distributed accordingly, and Mr. Owen resumed.]

"Some friends have kindly volunteered to aid us. They will sing a portion of that ode. Afterwards I shall say a few words on the subject of death. Then we will sing the remaining portion of Mrs. Stowe's beautiful verses. And afterwards, if my esteemed friends the Rev. Mr. Mitchell and the Rev. Mr. Erwin—some or both—desire to speak, I am quite sure you will hear them with great pleasure."

The singing was conducted by Mrs. Belle Golden, Mrs. Charles A. Parks, Miss Louise Dudley, and Mr. John D. Jones, several other persons joining in. "Then Mr. Jones said:

"No article of belief, moral or religious, seems to me so important as the assurance of immortality. You remember the text: 'If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then your faith is vain.'"

"Few deny this; but comparatively few feel any absolute certainty about it. Even the most earnest and devout Christians sometimes admit how wavering faith often is."

Mr. Owen then related conversations which he had had on this subject, at one time with a well-known Presbyterian clergyman of New York, at another time with an Episcopal bishop. The former—a wealthy man—declared to Mr. Owen, who had been saying to him that he (Mr. Owen) did not believe more firmly in the existence of the visible world than he in an invisible one, that he (the clergyman) would give half what he was worth in the world to be able to say the same thing. The latter stated to Mr. Owen that, standing at the death bed of a aged clergyman—a perfect exemplar, throughout a long life of usefulness in faith and conduct—and the conversation turning on the evidences of a future state, the dying man exclaimed: "Ah, Bishop, the proof, the proof! 'If we only had it!'"

Then Mr. Owen resumed:

"I do believe—because I speak also for her whose departure from among us mourn to-day—I do not believe more firmly in these things that spread their shade over us in this hill on which we stand, in those sepulchral mounds which we see around us here—than I do that human life, once granted, perishes never more. A death-change there is, often terrible

to witness, leaving us behind desolate and forsaken for a few years on earth, but no death. We never go down to the grave. We cannot be confined within that tomb. It is a custodial garment—sacred, indeed, as are sacred all mementoes which memory connects with those we have loved and lost—but yet it is only a cast-off garment, encased, to which are paid the rites of sepulture."

"She believed, as I believe, that the one life succeeds the other without interval, save a brief transition-sleep, it may be of a few hours only. Neither of us could believe in the old idea—almost discarded in modern times—expressed in such lines as these—

"That men when laid in lonely grave  
Have but a dark and dreary doom,  
Till the eternal morning wake  
The slumbers of the tomb."

"Such is not Christ's doctrine. 'To-day'—he said to the repentant thief on the cross—'To-day shalt thou be with me in paradise.'"

"Again I believe, as she did, in the meeting and recognition of friends in heaven. While we mourn here below, there are joyful reunions above."

"Also that the next world is one of many mansions, to be occupied by those who are fitted to enter therein; and this, because they are fitted; not by any earning of heaven, but by those of us fit enough for that? Yet there are the prepared and the unprepared, and that determines our lot in the next world."

"I agreed with her also in the belief that there are in heaven duties, avocations, enjoyments even, as various as are those of earth, but far higher and nobler in scope and purpose."

"Finally, I believed, as she believed, and as so beautifully expressed throughout the ode we have been singing, in guardian care of the inhabitants of heaven, exercised toward those of earth."

"As to the virtues and the good deeds of her who has left us, if nearly forty years' life and conversation in our village suffice not in witness, any word from my wife would be worse than in regard to her funeral. But some two or three months ago it chanced, as men say—though there is no such thing as chance—but it happened that my wife and I had a conversation on funerals. She said she would not wish to have any bell tolled at her funeral, especially if there was any sickness near. She thought sick persons sometimes suffered by hearing it, and she did not wish her death to be the occasion of gloom or suffering of any kind. Music, she said, she thought fitting; music serious and appropriate indeed, but also hopeful and encouraging, with nothing of the desponding and sepulchral about it; for gloom seemed to her most inappropriate. And what about a funeral sermon?" I asked. "No," she replied; "not an ordinary funeral sermon; for these usually contain unmeaning, and often untruthful, praise. But I should like," she added, "that some one, who has the same ideas of death that I have, would express them at the grave."

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private virtues alone which distinguished her. She had begun a career of public usefulness. She was known by expressions of opinion on some of the most important social questions of the day, the organization of domestic labor, education and other topics, not only here in the West, where she spoke on various occasions, but in the Atlantic States also. Her death is a public as well as a private loss.

Under such circumstances of bereavement, the great consolation is that to which Mr. Owen has alluded, that while there are sorrowful partings here, there are joyful reunions in another world where partings are unknown. The meeting and the recognition of friends in heaven is doubtless a doctrine as true as it is consoling.

So also is it a doctrine in accordance with the Scripture that glorification care is exercised from heaven on earth. We read of ministering spirits; and it is an opinion fraught with comfort that God has so ordained it that, from heavenly sources, influences both protective and instructive may be exerted in our favor and for our edification.

In the above we have attempted (with poor success we fear) a synopsis of Mr. Mitchell's remarks. The reverend gentleman concluded as follows:

"May God, in his mercy, heal the sorrows of the afflicted, and prepare us all for the great change!"

THE DEATH OF MRS. ROBERT DALE OWEN.—It is with sentiments of sincere sorrow that we announce the death of this distinguished lady. She departed this life at New Harmony Saturday morning, and was buried on Sunday.

Without attempting to give a biographical sketch of this eminent lady, we may safely say that she was one of the most distinguished ladies of the age. During the time that her husband was recognized as a statesman in this country, which ranged over the period extending from 1834 to 1856, Mrs. Owen was justly regarded as a lady of the first literary attainments, and one who made her mark in society. Her death is a great loss to the cause of truth and to the civilization of the present age.—*Beaumont Courier.*

DEATH OF MRS. OWEN.—We learn with regret that on Saturday morning last, Mrs. Mary Jane Owen, wife of Hon. Robert Dale Owen, breathed her last, at her home in New Harmony, after an illness of little more than a week. Her remains were followed to the grave on Sunday by nearly all the citizens of New Harmony, by whom she was held in the very highest esteem. This estimable lady was loved for her gentleness and charity as well as for her strength of mind and literary acquirements. Her husband will have the sympathy of a large circle of friends in this, his greatest bereavement.—*Beaumont Journal.*

REMARKABLE PHENOMENA.

The Age of Miracles again—Stones thrown by Invisible Beings—Nobody hurt, but everybody frightened—Let us have Peace—There is No Peace.

BROTHER JONES.—We have something more for our side. There has an occurrence taken place in this county which is exciting the people very much. The invisible is crying, "Life life, immortal life!" Even the stones are crying out that there is a power beyond the mystic river that will shake the dry bones in the church. The Atheist and Infidel will have their faith shaken. The Spiritualist will have their faith strengthened, and new mediums will be called into the field. I have not been to the scene of action, but many have been, and all give in their evidence that these things are facts, and some say there is a band of music played by invisible hands. I shall investigate this matter further, and send you an account of it, if it is of importance. I will now send you the account as it is given in the *Waukegan (Wf.) Argus*, printed at Waukegan, August 17th, 1871.

H. S. JOHNSON.

For several days past rumors have reached us that the dwelling house and premises of Mr. Willis, near Pine Lake, in the town of Springwater, Waukegan county, were the scene of some of the most remarkable transactions ever recorded in this portion of the State. The story goes somewhat like this: A young lady about fifteen years of age, and an inmate of Mr. Willis' family, was in the woods picking berries about two weeks ago. When suddenly she was startled by a strange falling around her. They came from various directions, but did not have the appearance of being thrown by any person; neither did they inflict any injury upon her person, although a number hit her. She very naturally became frightened, and left for the house of Mr. Willis, where she informed the family of what she had seen. It was supposed at the time that she was laboring under a delusion, but subsequent events have fully confirmed the accuracy of her statements.

A day or two after the transactions referred to the family of Mr. Willis was startled by seeing a stone of several pounds weight rolling along the kitchen floor, making but little noise, and not having the appearance of being thrown by any person. This was succeeded by others that appeared to come in at the windows and doors, and the women became so frightened that they at once sent for Mr. Willis, who was at work

some distance from the house. This occurred about 9 o'clock in the morning, and nothing further was observed until about 5 o'clock in the afternoon, when stones of various sizes commenced falling on the floor again, doing no damage and making but little noise. Where they came from and how they came there is a mystery which none have been able thus far to solve.

Immediately after the stones ceased coming into the house, a large, heavy coat stove turned partly around, although no one was touching it. Mr. Willis took some large nails and fastened the stove to the floor, but they failed to keep it in place, the stove moving around as easily as before. He then got some straps of iron and strapped it to the floor, since which time we have not learned that it has been moved from its position.

What is most remarkable about this whole matter is that none of the stones do any damage. Several people have been hit by them, and have not felt the least pain therefrom.

The news of this most wonderful manifestation of invisible power spread like wild-fire, and soon the premises were thronged with people eager to find out all about this remarkable case of stone-throwing. For a number of nights guards have been stationed around the house, all armed to the teeth, and so near together that no one could pass in or out, when suddenly they would hear stones falling into the ring formed by the guard. Where they came from none could tell.

On Monday M. S. Colby, Esq., of this village, came from the scene of these remarkable phenomena, and brought with him three stones (the largest weighing four and a half pounds) which he saw come into the house while he was watching. Mr. Colby is unable to account for the matter. The stones were on exhibition at the Grocery and Provision store of Mr. A. L. Truitt, in this village, and were examined by hundreds.

As might be expected Mr. Colby's account of the transaction was the topic on our streets, and in a short time some fifteen of our citizens of respectability and standing, started for the residence of Mr. Willis Dr. Watson, L. S. Walker, Dr. Berry and Dr. Collins returned the same evening; the balance of the party remained over night and returned the next morning. They fully confirm the reports which have been made, nearly all the party having been eye witnesses of the occurrence of stone-throwing.

There is certainly something very remarkable about this matter, and with the investigations that are now being made, we hope to be able to throw some light on the subject in the course of another week.

How old is the World?

MR. EDITOR.—If a man had asked this question in "Holy Rome" three hundred years ago, in the presence of "His Holiness," or even his consecrated priests, he would have been in danger of losing his head, or having himself tried for blasphemy, for it was an insinuation, at least, that it was quite uncertain as to its exact age. Now, nothing was more certain to the priests of that day than it was that they knew just how long it was when "the heaven and earth and all that in them is" was created. Did they not hold the keys to all secular and religious knowledge? Were they not the chosen custodians of the sacred book that revealed to all the facts? They fancied it was even so.

Did they not bring Grandpa Galileo to his knees and force him to recant his true theory and fact of the earth's diurnal and annual motions, on pain of his life, and then banish him? Yes, verily they did this. Why? Because his facts completely and forever overthrew and annihilated all revealed fancies. It was the universally believed doctrine throughout all Christendom, through all its ages, (until the late 1500 years), that the earth was stationary, and the paleozoic period, in its turn, is only one of the four great epochs, exclusive of the present, into which the history of our earth is divided.

We see by analyzing this statement of the Prof. that he lectures on science only one-half of one-fourth of one-fourth of the earth's history. (N. B. We will let your readers see this compound fraction to its lowest denomination, and then they will see how much of the earth's history, in time, is embraced in the Prof.'s lecture.) But let us turn to the vast coal strata, he says: "Their average thickness is three thousand to four thousand feet. In Wales they are twelve thousand feet, and in Nova Scotia nearly fifteen thousand! How great must be the lapse of time represented by the coal measurements!" More—than six thousand years, of course. But let me give you the Prof.'s figures. He takes a coal seam of only one hundred and fifty feet in thickness, and quoting the opinions of eminent geologists, he says: "The coal measurements show that such a seam with them that is more than one-half inch of coal, in thickness, is deposited in one hundred years. Then to form a seam of one

hundred and fifty feet requires a period of three hundred and sixty thousand years. And yet, adds the Professor, 'the period we are now discussing is probably not one-third of the entire geological history of our earth—three hundred and sixty thousand multiplied by thirty equals ten million eight hundred thousand years. 80,000, in brief, do we get from geology, in answer to my question.'

Now brief! (for the weather is very hot) let us see what light the science of astronomy sheds on the question. Messrs. Wm. and J. F. W. Herschel are good authorities on this subject. Sir Wm. says: "I have seen nebulae so far off that their light must have been more than a million years in traveling thence to our earth; and if the heavens and earth and all that in them, was created in the space of six days, our earth and the distant nebulae are about the same age."

Another author says: "Too time during which our earth has generated organic beings is small compared to the time in which it was a mass of molten rocks. The experiments of M. Bichschow show that our globe would require three hundred and fifty millions of years to cool down from three thousand six hundred degrees, which is the most intense heat that was able to produce, to three hundred and sixty degrees Fahrenheit, and with regard to the period during which the first nebulous masses condensed, to form our planetary system, conjecture must entirely cease." Here our author has a period, whose length is entirely inconceivable, that existed before the three hundred and fifty million years the earth has been cooling down from its condition of a "mass of molten rocks."

T. J. MOORE.

Satfield, July 4, 1871.

SPRIT PHOTOGRAPHY.

Most Remarkable Results.

The People, a paper published at Indianapolis, Ind., gives the following in reference to Spirit Photography:

Spirit pictures continue to be taken at Doherty & Purcell's gallery, and the waxes have not pried into the modus operandi yet. An artist from Paris, Illinois, named Seymour—having had 22 years' practice in the business of photography, came over a few days since to expose the thing and make for himself some notoriety. He asked the artists if they would submit to tests. "Any you are pleased to make," said they. He then examined every body and found no suspicious indications. Having prepared a plate and placed it in the camera he sat himself for a picture. Mr. D. making the exposure, Mr. S. then took the plate into the dark room and developed it himself, and as his own picture "came out" during the process, another came just above it—a beautiful, girlish face.

"My God, my own darling child," exclaimed he, in evident astonishment. His excitement was so great that it was with difficulty he could restrain his emotions sufficiently to finish the picture.

Mr. Seymour can be written to, to substantiate the above. Some amusing as well as affecting scenes occur at the gallery almost every day. One of the ladies was witnessed there last Thursday. Three ladies—sisters to each other—called to get a spirit picture. They are not Spiritualists. The unmarried one of the three sat, and a result was obtained. The picture was immediately recognized by them all as the face of Mr. G. of Detroit, who died in this city almost six years ago. He was the companion of a brother of these ladies during four years of the war, and upon being discharged came home with him and while visiting him in his city and home, of the father of the ladies, was attacked fatally with fever and died there. Rev. Mr. Heckman of the Third Presbyterian Church preached his funeral sermon. He never lived here nor had a picture taken in this city, and this likeness is recognized by all the older members of the family. It is to be sent to his friends in Detroit. When first shown them, these ladies went into a joint fit of weeping—whether from sadness or joy we could not learn.

A few days ago a stranger called for an ordinary gum picture—nothing was said about a spirit one—but when it was developed a very plain face besides the sitter's came on the plate, though it was not desired by the artist. As the result was a good one, Mr. D. ventured to show it to his customer, who immediately became very indignant saying:

"I have heard of taking this kind of pictures before, but I didn't know I'd go into any such a cursed place. It's all the work of the devil. I always thought so, but now I know it; for that picture there is L. J. who went to B—long ago. I want nothing to do with it," and he immediately left, refusing to sit again. These pictures frequently come when not called for nor desired by the artist while making ordinary likenesses.

The Photographic Association owe it to themselves to investigate these phenomena, and show up the trick by which it is done, if there is any in it. It is no slight matter to pretend to raise the dead and win the feelings and sympathies of the living concerning their loved and lost ones.

With silent and irresistible flow, forever rolls onward the great, old river of human life. But to what an indignant tributary does it shrink, when it pours its waters into the vast ocean of being, whose multitudinous waves pulsate forever on the remote shores of the universe.

—It is far better to die nobly than to live meanly.

—Be lenient to the faults of others, but more exact to those own.



On the Spirit-Circle and the Laws of Mediumship.—A Lecture Delivered at Cleve-land Hall, London, on Sunday Evening, July 2nd, 1871.

### INVOCATION

O thou Great Spirit, thou eternal and omnipotent Friend and Comforter! we come to thee this night with no vain pretence to change thy purpose; we flatter not our blind imaginations, our feeble purposes, our insufficient will, as we exchange for thine almighty wisdom. We look to thee for wisdom, for thou hast made all things well—do give each creature its meat in season, do deck these blossoms with beauty, feed them with dew and sunbeam, adorn them with loveliness, pencil them with the fairest, sweetest, tenderest care. Are not these a thousand testimonies? Do thou, O Lord, with their ten thousand many-colored tongues of light and beauty, and bid us learn on thee, thou All-Sufficient, All-Sustainer, All-Provider? Though we walk in mystery and darkness, thy light has shined on our path, and thy love has past ages thou hast brought us out of the Egypt of superstition and bondage to the God of fire—thou hast piloted us across the mysterious waters of life, with a high hand and a stretched-out arm, and thou hast shown us the Canaan of life. We have seen the light of Love, where the never-setting sunlight of thy love shall compass us for all our struggles in the wilderness. It is enough for us that we ask thee to let our eyes be opened to the pillar of fire by night and the pillar of cloud by day that thou mayest lead us, O Lord, thy loving guide us to this promise land. Give us light—give us light, O thou Angel of our salvation, to see our way, and strength to do it! That, that is the only petition that we put up to thee this night, O Lord, that thou mayest lead us, O Lord, thou hast made us, and for the forthright wisdom and goodness in which thou hast led us, do we dedicate to thee the service of this hour.

To-night is our purpose to show—first, something of the spirit teaching concerning the nature of mediumship; next, the necessity and value, the uses and abuses, of the spirit-circle. When first that revelation was made of which we have just spoken, the spirit-teaching was in a remote part of the State of N. Y. The disturbances popularly called hauntings took their place in the regular order of a direct spiritual telegraphy. It was found that not to the place, but to the persons, the spirits came, through which spirits communicated. At first we were so profoundly ignorant that we had to spell our way step by step. At first we deemed that children, who were the first subjects of the manifestations, must be essential to the production of the phenomena. Then we learned that they were not. Then we began to attempt the classification of temperaments; but no sooner did we attempt to stake our opinion to a fixed point than they were immediately removed by a great variety of temperaments being included in the phenomena. Then we learned that the subjects must be some peculiar quality of mind. We looked for that perfection in our mediums that we so vainly and impudently attributed to the mediums of old; but at last we made the discovery that the subjects must be persons of a moral, intellectual, or people endowment.

We now write you to consider the teachings of the spirits themselves. Spirits inform us of that which Physiology has but glanced at—that we are true beings; that, our outer casement, the mortal body, is but a garment, a covering, grown, and developed, in matter; that we are a portion of that vast and illimitable realm of being that is formed into suns, and systems, and satellites, worlds and earths, all of which are composed of the same matter and matter. But the second element in our being is Life, that third element which causes motion; which enables the gravitating arms of the sun to draw towards him the satellites which have been shot off by repulsion from its heart—while sustaining the other worlds in their orbits, and causing the second or cosmic movement, repulsion, holds them perpetually in equilibrium. We see that this second element of life has two modes—attraction and repulsion. One always prevails over the other in the material world. The elements are living, growing; when repulsion prevails over attraction, the object is dying, fading, decaying; when repulsion ultimately sets in and counteracts attraction, that is death—the elements are reabsorbed and re-created, must be reabsorbed or perish in their own life. We will perceive that life is not only the attribute of the human organism, but of these blossoms, of the ground beneath us, the garments we wear. Every atom of matter, every grain of dust, every particle of being is living, or dying, or passing from one state to another.

And there is a third element which we call Spirit—that which is not life—that which is not matter—that of which the Materialists only observe the effect, and being unable to comprehend this effect, they are obliged to deny its existence away. We have sought to complain of in this position. Better a negative founded in fact than wild affirmatives that have no basis in truth. Nevertheless, we, who have advanced one step in demonstration of the existence of spirit, and of its earthly existence, know that as spirit does survive the dissolution of matter, as it does exist when the chemistry of the outer form is broken up, we have the right to assert that there is this third element of spirit. And thus, when we have brought to our own view, and taken of identity from the bright world beyond, and though invisible to our outward eye, has proclaimed the sublime truth, "I still live, and thy spirit shall live for ever." And, therefore, and for the sake of our own souls, and of the estranged facts, the assertion of the spirits that we are a trinity—a trine organism. Now, the spirit furthermore undertakes to show that the second element of life is precisely the same which causes the blossoms to grow, and the trees to bud in the spring of their color, and their speciality. Ages and ages ago, when this planet of ours was but chaos and void, when it was a vast cauldron of central fire, in which in the laboratory of matter, like an enormous crucible, every atom of matter was being reformed, every atom of matter was being reformed, every atom of matter was being reformed—these beautiful globes were not, they had no existence, nevertheless they were in germ; latent within the yet undeveloped possibilities of these burning, fuming, cooling, transmuting atoms were all the elements of the life that was to come, and the matter and through the various processes of life, and death have been born out of the simple elements that compose the crust of the earth. Life was the agent—attraction and repulsion, in various degrees, were the reforming and re-creating power by which the rose was born out of the crustaceous mud of the primeval gulf; and thus we shall find that it is this various and infinitely wise Spirit moving upon the face of the void, and calling up order from its chaos, that has by its own power, and by the aid of the cooperating agencies of which is the glorious and exulting humanity. Now, in humanity our

spirit friends declare that all the varieties which we observe in the human family, like all the varieties in these biosoms, are produced by the energy of life working in different degrees through the same atoms of matter. Thus life is the tool that carves out these original atoms into all their variety.

Our spirit-teachers further go on to show that this life exerts its energy in one organism—in the muscles, and this produces the strong man; in another, in the adipose tissue, and this produces the large, gross organism; that its energy is concentrated in the brain, it produces the intellect. It is strongly developed in one direction or organ, there is the proclivity to music—in another to art—in another, to language; and just as the atoms attract to themselves a larger or smaller number of molecules, so the organism attracts. The psychologist observes on the cranium those prominences that speak of character, and behind these observations is the cause of character, and that cause is the energy with which the life-principle is imbued. We find the energy of the living great steam-engine, the mighty motor that, distributing throughout the nervous system the power of life, creates and develops the special characteristics of the organism, and that it is that we are indebted to this principle of life for all the phenomena of the organism we observe. Now to classify more closely these characters. We find that there are some organisms that generate a large amount of nerve-force or life-principle, and where this is of the highest quality, we find the great geniuses of the organism and produces the magnetizer. Such persons are good nurses, good physicians; they are strong psychologists; they influence all who surround them; they project their nerve-force, their life-force upon the weak, in magnetic force upon the weak. Where the strength is especially manifest in the brain, such persons are psychologists. We have again and again pointed to the specialty of those mighty masters of the human race—the great geniuses of the world, the great public opinion-makers, the mighty Napoleon Bonapartes of the world,—those who by psychological power compel, influence, and control multitudes to the leading of the invincible General that hath entered in to conquer; and this one quality of the magnetic force.

But there are yet another, which the spirits describe thus: Where this magnetic force exists in excess, but instead of being of the positive or repulsive quality is of the negative or attractive quality, where it passes out of the organism in excess, it is the cause of the magnetic force in itself the force from other organisms, these persons are spirit-mediums. And therefore? Because they are the subjects of others; because the negative quality of their magnetism attracts the force from others, and renders them shy of contact with others. They are not in contact with any quality of mind, any degree of morals, any status of intellect. It is naught but an indication of the physical combinations of matter, and though it is always associated, observe, with special qualities of mind and of morals, it is not the cause of them. It is not the cause, some special characteristic of mind, nevertheless it is not the cause of character, but it is the effect. They point to our mediums frequently as imbeciles, as lacking that force of individuality which should give them constancy of purpose, and the power to resist the influences of others;—but they do not know that it is not the mediumship that produces these disabilities—it is the natural physical organism which is unable to form a strong and highly individualized template for the spirit to express itself in, and the subjects of the will and the influence of others. We do not say this in any excuse for the shortcomings or fallings of our spirit-media, but as a psychological and physical fact which those who are wise, those who take things upon us many degrees of wisdom could not fail to understand in precisely the same category as the saint, on the one hand, who is exalted for his virtues; and the sinner, on the other, who is restrained, and punished by evils and dangers-born for the same reason, that he is inherited through the false and prejudicial influence of the state of society. Even so the spirit-medium is a result.

And now we propose to classify the gifts a little more in detail. There are two qualities of mediumship which may embrace all the varieties of gifts that we observe. The one is of a physical character and the other of a spiritual character. Where the life principle exists in the greatest amount of energy in the physical regions, in the back brain, in the department of the organism which tends mostly to the earthly or animal qualities, there we find the results is attained in the quality of physical mediumship. The quality of mineral life, a quality of earthy life, which gives forth a corresponding degree of magnetism, and attracts spirits of a corresponding nature. Sabbath, in the resting to which you were obliged to resort, and the will of the medium, the corporeity or grossness of certain spiritual bodies enabled them to produce these strongly earthly manifestations. The rappings or movements, the spirit-light, and all the tests that are made, these are the results of physical mediumship, all produced through the emanations of the human body of that peculiar quality that clusters most around the back brain and the physical organs. Where the atoms of the life-principle are more refined, and the physical organs, there is a different quality of control, and thus we have the speaking, the writing, the drawing, the musical, the impressive medium. The two forms of manifestation are effected thus. With the physical medium, the spirit, as we have frequently before stated, is connected with the medium as the copper to the zinc in the simple magnetic electric battery. Just as the galvanic action is produced by the copper, the zinc, and the solution, so do the spirit and the medium, and the solution, the medium being the sphere is the solution, and this being characterized by the magnetisms of these around us, gives occasion for all the variety of the unreliable manifestations that we observe. We bring into the mediumship the mediumship of the mind, which neutralizes the whole battery, and then we murmur because we do not have the manifestations. I shall explain more fully this neutralizing principle, but I here state, for the benefit of any of our readers, that the mediumship of the mind will find, the more carefully and faithfully they investigate these phenomena, the more surely does it reveal itself into a spiritual electric battery, in which spirit and medium stand related precisely as the copper and the zinc of the battery stand related to produce manifestations. It is only attributable to some failure in the imponderable integrity of the copper, the zinc, or the solution. On the other hand, the entire of the intellectual manifestations produced on the same principle as the electro-battery, is produced by the mediumship of the mind. The mediumship of the magnetism compels his subject to see, hear, taste, feel, and act out his will; his will is for the time being present in the organism of his subject, and therefore that subject is spirit. For the time being it is placed, and the will of the operator is in his place, and the will of the operator is in his place.

And now only one question remains for us to determine. If this spiritual body survives, — and here we stand, capable of lifting certain bodies, of performing chemical experiments, of producing sounds, of effecting transformations in bodies, and by the aid of our living spiritual bodies, grafted as they are into this mortal body, all the times that we have built, the work that we have performed, are effected. — Does that mean that we have been able to transfer the work that we have done, it, we have talked it, we have asserted it, we have never yet demonstrated it until the presence of one unbelieved

spirit has poured it; and let but one whirling call a pilgrim from the land from whence no traveler returns—a beautiful phrase in poetry, but as far removed from truth as Spiritualism is from Materialism!—let but one such traveler return from the land of the dead, and he will rap on our tables, move our furniture, perform chemical feats, and all the various acts which he represented in life, represent over again under conditions as favorable for his contact with the dead as the conditions were which that we have spoken of that such feats are performed, and being performed, they prove the fact that a spirit does survive the shock of death, and that he is able to communicate with him. And the rest of the manifestations, which I have called the intellectual manifestations, being performed on the principle of electro-biology, only demand of us the proof that the magnetic fluid, which is the basis of the life of the electro-biologist survives the chemical dissolution we call death. Can we question this? How often have I asked your attention to that strange and stupendous mystery that is present in the human body, that the human body with energy, full of life and power, beneath the glance of whose eagle eye a whole army is marshalled forth to battle, beneath the control of whose single voice the whole nation goes and obeys, that the human body, the human mind, in all the pomp of power, in all the majesty of mind, in all the glorious control and sovereign influence of life; and behold him, the next moment less than these blessings, less than these powers, but but the same, the less than the power, less than the buzzing insect, a clod of clay, that we may spurn and crush, a thing with neither life nor motion, and only waiting for the decomposing action of time to be reduced to a fragment of dust behind. No power can arrest the decay that has now set in the crumbling action of the mysterious principle of repulsion is there: it is but a question of time, and the fragment of dust is there, with ruling and controlling influence, shall not leave a fragment of dust or ashes to praise of its whereabouts. What, then, is it that has passed out of the mass, if not the power that made the mass? What, then, is it that has passed out? If we find that the same intelligence, the same genius, the same energy, the same thought, memory, affection, and revelation, all are proved to us at the spirit-circle, how can we question the power of the spirit? And the mediums, and all that have ever performed the phenomena of life, are with us still, and are able to repeat those phenomena? And therefore it is that I assert that the two closest things to the truth are the spirit and the circle, the ground of the mystery that we have called spirit-mediumship.

And now would ask, am I not justified in presenting to the physician a "fresh leaf in his science"? I do not merely make the assertion that I am a psychic, but I am sure that there is a new revelation of physiology, but I do prove it. With every rap that sounds—with every motion of matter indicating intelligence, though they may not be accounted for by the motion of the mind that speaks the message—there is a new revelation of the nature of the grave, that reveals the intelligence known only to the buried dead—we have a new page of physiology; we have an evidence that there is a force that the physiologist has not discovered, and that the physician has not recognized. Hence, upon the threshold of whose temple we are now standing, the portals of which open our view into the vistas and corridors of eternity.

Again I will call your attention, very briefly to certain points of interest in the new revelation made by the study of spirit-mediumship. It not only proves that the world may be composed of etheric instruments or wires upon which the life force of the universe may be made to play, but it opens up a world of force within our own grasp. It proves that we are possessed of powers which are not of this world, and that many powers which are not attributable to the spirits alone. The power of clairvoyance belongs to you—it is an attribute of your spirit. When you are in a state of clairvoyance, at any time, no space to your spiritual sight; and that spiritual sight is now within you, and under certain conditions you may see the things that make itself manifest in certain individuals of the human species. Then there is the power of psychometry—the power of reading character by contact with the objects of the human mind. The detection of a disembodied spirit to produce these phenomena. You all possess the power. When you are in a state of clairvoyance, you may throw off, you will see, not as you now behold, in a glass darkly, but face to face; you will probably, not as you now do in part behind the veil of materiality, but face to face, the things that are the fulcrum of spiritual knowledge. Psychometry is a part of this; it is an attribute of your own mind. When you are in a state of clairvoyance, you may read the character of the human mind, and that touches it shall feel a thrill of my inmost nature; my character is impured there. I have written my secret thoughts and my whereabout of my spirit, and that is the vehicle of my magnetic life; that is the vehicle of my secret soul, which, as I pass out through my magnetism, affects the life of the human mind. The ground beneath the feet of man is broken, and the gates of heaven bear it sweeping through the entire realms of infinity. Every portion of the universe is made manifest to the spirit, and the spirit is the life of my life is fraught with infinity. Every breath that passes my lips is giving forth hope or blessing—every moment of my existence becomes a revelation of the truth of the universe. The spirit never part my lips, though my thoughts and no expression, the silent winds of heaven shall praise the spirit, and the spirit shall be the voice of the spirit, and shall preach sermons of my secret gift or virtues. And it is because this psychometry is an attribute of you all, that I ask you to assemble in the presence of the spirit, and to be in the presence. Though never words shall be breathed by the lips, the spirit wherewith you have met together shall be the voice of the spirit, and the spirit shall be the voice that brings you to one another shall be the winds of the day of Pentecost, and the tongues

[illegible]

In chapter 1, I have already spoken briefly of the spirit-  
circles. It has been found, in ancient as well as in  
modern days, that when two or three are gathered  
together, the spirit that they invoke is in the midst  
of them. That spirit is the large liberty of spiri-  
tual existence is like the sun of heaven,—it shines  
on all men at all times; but it is not felt as a  
vast radiance of influence at the same moment.  
Marvel not, therefore, that, though far removed  
from you is material space, as ye assemble your-  
selves together with one accord, the spirit drive  
becomes the day of Emmanuel,—it is in the  
land, and the spirit circles it is  
as ye come together with one accord, and when  
ye come together, with one accord, ye do "take the  
kingdom of heaven by violence." But more than

his. If ye come together with one accord to take the lower kingdom by violence it will answer you also. Whatever ye seek, whatever is the focal point of the aspiration, that will be the result. It is only as you are true to your thoughts are magnetic tractors, each one of which draws from the spheres of spiritual influence some response that comes only to you.

Question not, therefore, why the character of your spirit-circles differ in different places and with different persons. For creation is not the same for all. Each one creates for himself his own thoughts and your own nature. Time does not serve to elaborate more fully the above or the character of the spirit-circles, but this I will say in a moment, that as we come together with our collected magnetism, whether in the public assembly or in the private gathering, we come as in the presence of the Father, and we are for His purpose beneath our feet—if we focalise our thoughts upon one point, and that point be good, be high, be holy, the old day of Pentecost may be before us. The old day of Pentecost may be before us, that is, the old day of Pentecost may be the real day of Pentecost, when the rushing winds fraught with the spiritual vision of fire to sit on each one's head—if the gifts of a complete ascription to all an understand, then the spirit-circles may be the same, and that may be because your spirits have not descended with sufficiently unselfish aspiration to the one great, high, holy, Father, and that is the reason, and that is that good be the coming of the kingdom,—let it be the presence of the Comforter,—let it be the determination of light for yourselves, light for humanity, light for all.

It is not the darkness of the path of life, and every one of your mistakes, public and private, may be a day of Pentecost; it is not the darkness of the path of life, and every one of the details of the spirit-circles know to some of you, the specialities and peculiarities of which are in themselves a perfect science. It is enough this I will say, that the more you know of the spirit-circles should appeal to the higher and better world without a holy purpose, with a high aspiration, and with a high understanding, the more you will long in where angels fear to tread, and the result will be that the darker and the more presumptuous earth-bound spirits who crowd around ye, and the purpose of beguiling the leisure moment, will be present, instead of the higher and more exalted beings who are for your aspiration ere they can be turned back.

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### Morbid Evangelism

The Toledo papers inform us that the murder of Dr. James F. Ford "were visited by about three hundred people on Saturday, that the Sunday school choir sang several hymns, and fervent prayers were offered" etc. We confess we read these things with no feeling of pleasure. Ghostly services are all well enough, but we think that the Catholic Church is a much more respectable body than these popular exhibitions. A clergyman can do decency and in order all the spiritual offices requisite to a murderer on his journey after his last victim. But this sensational furor over the last hours of vile wretches such as these were known to be, is not only not to good taste, but to religion itself.

But we suppose our disgust, or the disgust of all decent people, over such things won't put a stop to it, and the less we say about it the better. The "Inquirer" has a long editorial on the subject, with quotations about murderers and their foolishly good, intentioned evangelists. The only mistake made in the matter was by Gov. Harvey. These people were ripe for punishment, and his interference would be the cause of the losing lot.—*Times Record.*

**LECTURE No. IV**

By Mrs. N. T. Brigham; Delivered at Harmonial Hall, Philadelphia.

Phonographically Reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

**INVOCATION.**

O Thou, eternal Principle of Good! Thou God whom we all understand in some way; in our hours of weakness or of strength we need Thee. In hours of sorrow or rejoicing our spirits turn to Thee. All the history of fields or forests, of flowers or of fruits, of stars or of planets, of birds or of beasts, of men or of angels, of bright, they look upward to the heaven and say, so would we, oh, Father—knowing, as the trees and blossoms know that strength and eldness come from Thee. We do not feel that Thou art afar off, as some great, overruling Presence, but that Thou art near, as a loving, guiding, and rather understanding Thee as our Ideal of all goodness and all wisdom: and knowing that we can best understand Thee through ourselves, and as we grow upward, feeling the spirit within, we know that Thou art above us, as the angels are above us at the same time; for as it fills all space, it is at the same time the law of all matter—it is for this reason that the power within us looks upward to that which is above, and feels that all good is above, and that all evil is below, and that growth—from that which feels and quickens growth within our spirits. Teach us through all the angels that love us, and are beyond us; teach us through all our divine intimations, our own hearts, that we are of the nature of God, and that we are to know that whatever comes to us in life, cometh for our good, that with earnest and faithful labor, we may find the good that is concealed in all things. Help us to have more faith in ourselves, and in the goodness of God, and in the animal nature the pure and glowing impress of the spiritual nature. Teach us to look beyond all hypocrisy and deceit to find the interior goodness and beauty that is always in us, and which, though it may be covered by sin, is never lost. Teach us to be beyond the spirit of evil to find the spirit of good; so may all be developed until their natures are glorified. So, O Father, we trust in Thee with faith and patience in all our labors, with joy through all our trials, and with thanksgiving in all our joys, on our hearts, in our thoughts, and in our lives.—O God, would we praise Thee forevermore.

LECTURE.  
"THE PURSUA OF LIFE."

Mankind have been taught from their childhood that they were created for a purpose, that their existence was not something that they themselves had planned or desired. We have been taught by our very nature, our qualities and talents, that there is a purpose in our being.

Perhaps your children have not been taught in the Sabbath schools, where so many strange and unnatural ideas are inculcated, that the chief end of man's existence is to "praise God and enjoy him forever." They are told in connection with this that the proper way to praise God is to sing hymns and sing psalms, and to take away all that clings to us, and be bare-eggs. In this way we should praise God, by making over our nature. This is making religion an end and not a means. Therefore, to become respectable and notable in the world, we must be cheerful, and use all the wealth that religion can require, and to command the attention and insure the admiration and interest of the people.

When we look upon the churches of former times and those of the present day, constructed in the elegance and magnificence of their appearance, do we not find that by and through these religion has a greater power in the world? Do we not realize the power of it when they see these glorious churches? Do they think more of heaven when they see how high their towers and steeples go toward it? Do they think more of the celestial state when they enter these churches and hear the music of the organ? True, the churches may be magnificent, but they may be pointed out to make them so, but to make men desire to be in the right way to praise God,—and certainly not a very good way to enjoy him forever.

Let us consider for a moment how they praise God. They meet together at stated times, and some person is selected to tell God how great and how wonderful he is—that he is omnipotent and omnipresent and his love endless; that he is the Father of the Fatherless, the merciful and mercies, the good and good, the mean and miserable and sinful human beings are—that they are actually worms of the dust and if they had their just deserts they would no longer live on this beautiful earth. They tell God that in everything else they see beauty. They tell him that the human mind is so respectable, and the animal creation. They say that man only is vile. Man is the only being that is capable of reasoning and understanding all this beauty and excellence by which he is surrounded, and yet they say man alone is absolutely corrupt and imperfect. They say that the world is full of evil and that they are called to be holy. They set the matter before the Lord in this way, and make the contrast as positive and striking as it is possible to do, and then imagine that in this way they praise God. How are they going to enjoy him forever? After death, they say, I will be with him. After that pronouncement, they say if it has done right it shall go to a place of peace and rest, and that forevermore hereafter it shall praise G-d, and in praising him shall enjoy him forever. They are told that heaven is one long, unending Sabbath day; that it is a place where all who are wise and fortunate to enter its narrow door will be in thanking God for having saved them. There are some few who have higher and better ideas of the usefulness of religion than this, who have different ideas of the hereafter. We believe to-day the unreasonableness of these things.

[Here Mrs. B. quoted Spurgeon's statement of the bottle which we have published in the JOURNAL.]

Spurgeon says this taught him a lesson; that we are to go out in the world, and place them in the church before they have hard hearts and are ripe. If they cannot be got into the church in early life, they will be much more of getting them in when they are full grown. This is the reason why the church takes so much interest in its Sunday schools. There is some reason for this. We believe it is the best way to make disciples. We believe it was never intended for apples to grow in bottles, and that however curious they may be they are of no use unless you break away the bottle. We need not seek to make disciples in bottles. We need not seek to make disciples in the world. We need to make disciples in the world, and to know that the best and purest life in this world is the most

One says, I do not believe this. Do you suppose there is a purpose in nature and a purpose of God contradicting this? Do you suppose that there are two Gods, one saying one thing, and the other contradicting it? Do you suppose the devil or God is scolding? I say, if you suppose that nature says a thing is right, and God in any place denies it, I say, right, and God in any place denies it. If so, then we do not know who to believe; we are adrift, without rudder or compass upon the vast sea of life.

We believe that when we study nature with care, that the more we understand, the closer we come into sympathy with her. The more we



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impossible, even for a God, to fabricate, construct, or mould a human being from matter, that possessed characteristics like himself. Why? If he, possessing all power, could make a finite entity from matter, why not an infinite entity? But does not an infinite being and one finite being make more than infinity itself? The infinite possesses all power, and the finite finite power; unlike the two if you can. It is utterly impossible for an infinite being and a finite, to exist at the same time, they constitute a contradiction in terms.

Listen then to the voice that speaks: In attempting to solve this question, we are led to inquire what are the relations of man to God, if one exists, or in other words, is it possible for an Infinite, omnipresent, omnipotent God to create finite man? At the first glance, you would exclaim, of course, it is possible for a God of that character to create a finite creature—man. In performing this grand work, he would stand in the relation of a mechanic to the house he is constructing, or the machinist to the engine that he is preparing for the railroad. In all the operations of the material world, we do not find that man uses himself in the creation of any work. He uses matter and its laws, renders them subservient to him, makes them his willing servants, but in no case does he use any portion of his own organic structure, in the work in which he is engaged.

Glance around you, and on all sides you see nothing but effects, and they in grandeur and sublimity far transcend in appearance the material that produced them. Look at the green-carpeted earth, at the majestic tree with its twisting branches, at the vast bodies of water with their mountain waves and myriads of living life—all are effects—they are the real, tangible expression of certain forces.

The flower is an expression, which comes forth from the cold, damp earth, far transcending in beauty, the causes that generated it. Glance at that planet in process of formation—it rises forth in stately grandeur. See the forces at work—they build up a mighty, moving, throbbing world in the fields of space, an aerial car, that travels among the stars, and holds converse with distant worlds—it is an effect, and as such, is far grander than the forces that caused it, that were set in operation by some master mind. All effects in beauty, in grandeur, in utility, rise far above the causes that produced them, for they are the tangible, living reality, presented to the senses. An effect is generally the result of a combination of causes, and as such presents to us that which is calculated to excite within the mind emotions of delight. Present an effect in the material world with its teeming, active life, that is not more grand, more beautiful, than the forces that generate it. The cold, damp soil—within it is a seed, and it germinates—it buds—blossoms and sends forth its fragrance on all sides. It is an effect—rising in princely grandeur above the forces that produce it. On all sides effects greet us. The causes that produced them are important, but to man, in humanity, they are effects; they regulate the eye on effects as they glance at flowers in the garden; and feast their ears on effects as they listen to the beautiful strains of music that greet the ear from the piano or organ. But man is not an effect. If a part of God, however, he certainly would be, and if the rule holds good, should be more grand, more intelligent, more beautiful, and better in every respect than God himself. What benefits can be derived from effects, if they cannot be rendered more useful than the forces that produced them? The engine that moves the ponderous wheel, is within itself more useful, and more powerful, than the material it was made from. The ship that rides on the mountain wave, contending with the wind and storm, as an effect, is far more useful than the material from which it is constructed. An effect must be superior to the causes, to the elements that brought it into existence, or it would be comparatively useless.

If man is an effect of some creative energy, he is superior to the forces that created him, as the flower is to the cold soil from which it springs. But man is not an effect. If so, he is not immortal. All effects that we observe in the material world, are of a temporary character—they have three stages of existence: youth, maturity, and decay, when comes final dissolution. An effect is the result of organized causes, and that which organizes is required in all cases to sustain. If man is an effect of one or more causes, they are required to sustain him, and on them alone he depends for immortality. If man, however, is not an effect, but eternally existed, then he is not dependent on anybody or anything for immortality, but is just as important a phase of existence as matter itself.

(To be continued.)

## Minnie Myers.

The above-named young lady of sixteen summers, has recently been developed as a trance and physical medium. She resides with her parents, at the north-west corner of Polk street and Fourth Avenue.

Miss Myers with kind and encouraging treatment, will doubtless soon become an excellent medium for several phases of spirit control. We are informed that she gives very good satisfaction as a business medium to several business men, who are in the habit of consulting her.

## Widow's and Orphan's Fund.

Bro. A. L. Beeler, of Philadelphia, donates one dollar to aid in sending the RELIGIO-PHILOSOPHICAL JOURNAL to poor widows and orphan children. We get about one cent of a dollar thus expended. Bro. Beeler is a self-made man, and knows what the rough-side of life is. He has been there. Bro. L. D. Benjamin, of Watonsia, Wis., donates twenty-five cents to the same fund. Angels will bless you, my brothers, for your kindness. Every dollar helps.

## Crucify Him! Crucify Him!

Give us Barabbas, the robber, but crucify the Giver, crucify old doctor. He teaches pernicious doctrines—let the police arrest him—aye, mob him—kick him out—lynch him—be a dangerous man!—he corrupts the morals of the people—his doctrines are pernicious, and there is great danger that the City of Chicago will become corrupted by the ugly old witch—he is crazy—Landlord, put him out! Such were the sentiments of a knot of men collected on the curbstone in front of a gambling saloon a few evenings since.

There has been a tempest in a teapot, or something quite analogous to it in Chicago, within a few days past. Old Dr. McFadden, who has traveled quite extensively for some years past, is an erratic religiousist, and, in some particulars, not unlike Geo. Fox, John Koor, Martin Luther, Oliver Cromwell and others, in his way of pitching in, without mercy, into popular creeds and customs. He is, however, the center point and moving elements, of the tempest referred to.

Of his eccentricities we have for many years heard much—many remarkable tests of spirit power have been given through him, which have confounded skeptics.

We can not give details in regard to his mediumship, never having attended one of his seances, but from the reports of many who have (which, by the by, are open every evening to all who see fit to attend), we have no doubt but what the tornado referred to, was a legitimate result to be expected from causes existing, inherent in the elements referred to.

Nearly twenty years ago, as we are informed, he was pronounced an insane man, and confined in chains or a strait-jacket as such. Afterward he was found to be harmless, and it was then that he was set free, and many thousands have since met him in his public seances, some pronouncing him insane, others sane, and a teacher not very much unlike very many others, who have been persecuted unto death in this life and sainted afterward.

The articles published in the *Chicago Republican* are beyond doubt libels in a high degree, and but for the well-known non-resistant doctrine of McFadden, would never have found a place in the columns of a journal that had a responsible proprietor—in other words, no man but McFadden and his school of non-resistance would allow such libels to be perpetrated, without resorting to a court of justice for a legal redress.

We do not purpose in this article to attempt to redress the wrongs of the parties so grossly slandered in the articles referred to. If parties have not the wisdom to resort to a mode of redress which is open to the most humble citizen as well as to those more fortunately situated, but prefer to literally obey the injunction to resist not but to return good for evil, we candidly confess we have not got to that place, and will leave it to them to fight their own battles on the non-resistant plan, "on that line," in their own way. But it is but justice to say, that neither McFadden nor his friends ask us to interfere in the matter.

But in conclusion we will say that while the foul slander of the *Republican* may be extolled by enemies to the truths of spirit communion, and the scandalous articles may be copied into other papers, for the purpose of bringing reproach upon Spiritualists, it should be remembered that extremes irritate themselves; that the foulest and most corrupt means are often wisely made to play their part in eradicating a foul condition, even as a corrosive and loathsome plaster is applied to the cancer to cure it.

The world will be free by and by the great lesson that each person is free to himself and his surroundings, and acts in accordance with his light and understanding; that the agitation of thought is the beginning of wisdom.

However unpleasant it may be to those who know of the truth of spirit communion to be derided and have such articles fluted in their faces by bigoted, bigoted ignorances, in lieu of arguments against the truth of spirit communion, yet they have this consolation, that however eccentric and impolite may have been the conduct of McFadden, it is no more the legitimate fruit of Spiritualism, than is the teaching of Noyes, of the Oneida Community, Mother Ann Lee and her priesthood of the Shakers, Brigham Young of the Mormons, the Perfectionists, and hundreds of other recognized sects of Christians the legitimate fruits of the teachings of Christ.

From our standpoint they may all be classed together as extremists. We fellowship none as sound in philosophy, but God and good angels forbid that our souls should ever be dwarfed by the spirit of intolerance. We are not our brother's keeper.

It is but justice to say that a great number of good citizens have called at this office who have visited McFadden's seances, and pronounce the articles referred to gross and cruel libels in every particular; that McFadden and wife were never in Vineland, and that in all their visits to his house they have not witnessed a single act of impropriety on his part or on the part of a single inmate of his house that would outrage the moral sentiment of the most chaste and fastidious. That he is positive and eccentric in his expressions is admitted, but seldom utters a profane word, unless he believes himself tempted with insinuating inquiries, then he is easily excited and says a great many foolish things, like most other crazy religionists under similar circumstances.

## Great Secret Discovered at Last.

A knave who dubs himself Dr. A. Chapman is out with a handbill headed as above, and professes to have discovered the secret of spirit manifestations. He admits fools to his exhibition at thirteen cents a head, deacons half price, and private free. Spiritualists generally know enough not to be humbugged by him.

## An Orthodox Editor.

The *Democrat*, published in Cumberland County, Ill., having published a notice of a spiritual meeting, comes forth with the rank poison of its nature in the following language: "Our advice to the people is, to 'touch not, handle not this unclean thing,' but let these black spirits and gray, these wily spirits and blue, eat of their own repast, and participate in their orgies alone, for the Lord knoweth them not!"

If the editor of the *Democrat* is not a worse compound than can be found in the lowest den of vice in this city, he could not give expression to such foul language. He is neither a Christian nor a gentleman; is as corrupt as Solomon, and as dirty and filthy as old Job. If he desires to find corruption, he can detect its presence everywhere in the orthodox churches. He can find houses devoted to licentiousness there; ministers who have 'fallen from grace,' and gambling halls without number. Rev. James Deola, of New York, had four wives. Dr. Fuller, a local preacher of Kokomo, Ind., by his ill treatment, made his wife insane, and then was tarred and feathered, and rode on a rail. The Rev. Mr. Williams while preaching, was arrested for horse stealing. If the editor of the *Democrat* will turn his attention to his own church, he will have no occasion to slander Spiritualists.

## "The Little Cursed Organ."

A man of Sparta, Wisconsin, wishing to present an organ to a church, wrote to a friend in New York to know what it would cost to get one. He received a reply that he could get a "little cursed organ" for \$1,500, "but," added his correspondent, "if you expect to go to heaven on the organ dodge, you had better invest about \$3,000."

He took the high-priced organ; and by his generous donation he has secured a seat in heaven, which will be reserved for him until his arrival. If he had bought the "cursed little organ," he would have been compelled to take a seat in the gallery, where all who donate "little cursed organs" are condemned to go. He may congratulate himself that he had the means financially to perpetrate the organ dodge, and thus place himself in such a conspicuous position.

This dodge to secure a seat in paradise, near the throne, and that, too, by donations to the church, are becoming quite common. Everything is now on a financial basis, and it is much better to be a rich religious villain than a poor pious Christian. The man who can secure a pew in Beecher's church and aid in paying his \$500 per annum is familiarly considered as "coming the Beecher dodge," in order to be numbered with the sheep; but who who aids the "little (cursed) church" round the corner, is supposed to have only about one-tenth of the piety and grace of the former, and it is probable that he will be numbered with the goats.

## In the Days of Hoop Skirts

It came to pass that a *Missionary* dressed himself in the attire of a tall, cadaverous looking woman in black, and thus disguised, gained admission to one of Mrs. Ferris' seances, he having once before been ejected for conduct unbecoming a gentleman. In spite of his disguise, he was recognized a second time and ejected. Then to carry out his original plan of falsifying the truth about Mrs. Ferris' mediumship, he published what he called an *expose* in a Chicago daily paper.

His *expose* was a tissue of falsehood, and so denounced by every one present (some thirty persons), excepting the *cadaverous woman* who furnished the suit for the *Missionary*.

In the last issue of the *Crucible* he rants and tears amazingly, and proposes to break things to pieces in the columns of this paper,—indeed, he reminds one of the fable of the "ball in the china store."

Owing to his extraordinary missionary services we refrain now from mentioning his name. The readers of the last number of the *Crucible* will readily recognize him, and that will be sufficient for a *Missionary* who puts on a disguise himself and gains admission to a seance for the express purpose of falsely defaming a lady medium.

## Letter of Fellowship.

The Religio-Philosophical Society granted a letter of fellowship and ordination to Anna M. Middlebrook, of Bridgeport, Ct., on the 20th of August, 1871, which authorizes her to solemnize marriages among the Puritans as well as elsewhere, according to law.

We hope our friends will make it a point to see that perquisites resulting from such official acts, go into the hands of our worthy lecturers, who are qualified to thus officiate, where the same can be done by a reasonable effort.

The RELIGIO-PHILOSOPHICAL SOCIETY also granted, on the 20th of August, 1871, a letter of fellowship, constituting in legal form, Brother Isaac Farley, of Foote, Iowa, a "regular minister of the gospel," which authorizes him to solemnize marriages in accordance with law. May all who want the *alien cord* tie, procure his services on such occasions,—especially Spiritualists.

Those who wish to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given.

We are in want of *dues* for the JOURNAL. When it is not convenient to pay all, let us have a part, as an earnest of a good will. Wake up! we are in earnest.

## Letter from Laura Cappy Smith.

BROTHER JONES: Some weeks since, while sitting for the first time in a circle of that wonderful medium, Mrs. Maud Lord, I was quite occupied and deeply interested in noting the effect of the manifestations upon others, and in observing the gentle, artistic, and confidence-inspiring manner of the medium, as she described various spirits present with an accuracy unapproached, at the same time inviting investigation in a spirit so cheerful, obliging and honest, that I am sure it must satisfy the most hardened skeptic of her absolute integrity, and while thus engaged, scarcely expecting to receive anything myself, I was startled by Mrs. Lord exclaiming, "Why, Mrs. Smith, there stands a beautiful, blue eyed, curly haired little boy near you, who passed to the Spirit World, when a very little baby, and is now, I should think, eight or nine years old. He says he is your little 'Rose Bud.'"

Mrs. L. then turned to others in the circle, describing what she saw for them, while I recalled a day in the summer of 1866, when I sat in my house in Dayton, Ohio, mourning over the premature transition of a beautiful baby boy, whose sacred dust had that day been consigned, (covered with exquisite flowers) to the grave, and questioned of my spirit friends what was my darling's "angel name" and the response came, "We call him our 'Rose Bud.'" Amid all the trials, sorrows and divine recompense of a lecturer's life, in the Atlantic States and beneath the shadow of the Sierra Nevada, I treasured and never for a moment lost the secret of my baby's "new name," and from time to time I saw him as he grew from month to month more beautiful, yet I regarded his visits as among the things too sacred almost to be named; and when Mrs. Lord so unexpectedly described my child and gave his name, the test was as welcome as unexpected.

While lecturing a few Sundays since at Fort Heron, Mr. Starr, the spirit artist, who resides in that place, and is beloved and cherished there as he deserves, came up to me at the close of the lecture and enquired casually, whether I had ever lost a baby boy who would be now about nine years old? I replied in the affirmative, without having an opportunity of questioning Mr. Starr; and on last Sunday afternoon Mr. B. brought me a large parcel or package, and in taking off the various folds of paper I found an exquisite portrait in oil, of my angel boy, and in the peculiar arrangement of the curl on the forehead, to which with uplifted finger he, seemed to call my attention, was a test that I only refrain from explaining, because from its sacred significance I cannot give it to the world. No words can express my emotions as I contemplated my treasure or depict my gratitude to the artist. All bereaved mothers will comprehend the divine joy that filled my soul,—an offer to me as the wealth of the world could not buy that picture. As a work of art it is unsurpassed, and would of itself already achieve the fame of Mr. Starr, if he had not already achieved it. May angels guard the dear old man, and preserve him to those who so judge his inspired work. It seems that before the morning lecture, the day that he asked me about my child, while I was reading a poem of Kate Hill's, in which occur these lines:

"There are those who strive divinely fair  
That the earth's best long ago;  
And breathe white, where curls lay bright,  
Like sunbeams over snow."

my child came and stood beside me and looked at Mr. Starr, and he felt that he should get his picture.

Am I excused for occupying your valuable space with this poor tribute to mediævistic worth,—this page of heart's history? I think I need not ask.

Chicago, Aug. 30, 1871.

## Fay and Von Vleck.

The Cincinnati *Commercial* has over a column devoted to the above named personages. It seems that Fay and Von Vleck had an arrangement to work together, Fay professing to be a medium, and Von Vleck acting as detective. A full house and full pockets was the result. The opponents of Spiritualism turned out in large numbers to witness the exposure by Von Vleck, and some Spiritualists to witness manifestations through Fay's pretended mediumship. According to a secret programme Fay was worried; Von Vleck, as was intended, triumphant. The devotees of old theology were jubilant.

About this time those friends who took stock in F. Melville Fay, who often holds forth against Spiritualism than for it, and has been so published repeatedly, found themselves sold! Hundreds of thousands of believers in spirit communion who never subscribe for a Spiritual newspaper, would find it for their interest to do so.

—Brother L. Smith, of Aurelia, N. Y., writes in high terms of Mrs. Anna Middlebrook as a lecturer and medium.

—A. J. Bely sends \$3 to apply on subscription. Letter posted at Portland. No state given. Can any one favor us with his address.

—A Japanese heathen—bids his old teacher to "rise and explain" why the Christian Church in this country is divided into so many branches, having conflicting doctrines and seces. His mind is confused, and he fears that he might not select the true church, in making his choice among them, and miss heaven at last.

—When the heavenly spirit draws his bow, no one knows who by the arrow that may be sent. If he be thou, O Soul, deviate not, tarry not by the way.

—Many families, says the New York Mail, who reside in elegant stone fronts, and appear very wealthy, after marrying off their daughters, move into smaller dwellings in a less fashionable part of the city.

—Mrs. Glenderson Longstreet, who wrote the pretty poem of "Mrs. Lohy and I" (which was set to music by the Hatanegans and sung so sweetly by Abby), is now the editor of a fashion magazine.

A young lady of Montgomery, Ala., on being told that her lover had been suddenly killed, cried: "Oh, that splendid gold watch of his! Give me something to remember him by!" Several beautiful Polish ladies are the sensation at Newport. They dress their hair in the "classical" style, which consists of a small coil high on the head, from which drop two or three curls.

—The sister of Delacour, the famous Communist, now in her sixty-fifth year, is to be tried by a court of war at Versailles, on various charges. She is said to have been a Petroleuse, and to have murdered several of the troops of Thiers.











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Neuralsia, P, 2,121; Dyspepsia, P, 2,974; Anthrax, P, 2,015; Catarrh, P, 327; Chills and Fever, P & N, 2,435; Rheumatism, P, 1,373; Painful Menstruation, P, 1,407; Suppression of Urine, P, 934; Female Weakness, P, 1,001; Fever, P, 2,256; Amnesia (Hindness), P, 58; Cough and Colds, P, 1,789; Heart Disease, P, 638; Diarrhoea, P, 1,114; Headache, P, 1,431; Dysentery, P, 1,246; Liver Complaint, P, 700; Pains and Aches, P, 951; Despondency, P, 98; Brochitis, P, 825; Piles, P, 213; Cholera, P, 112; Worms, P, 380; Inflammation, P, 975; Paralysis, P, 74; Acidity of the Stomach, P, 325; Eczema, P, 490; Toothache, P, 305; Flatulency, P, 385; Hysteria, P, 54; Diphtheria, P, 97; Spermatorrhoea (Seminal Weakness), P, 1,461; Erysipelas, P, 627; Constipation, P, 206; Loss of Taste and Loss of Smell, P, 32; Nervousness, P, 473; St. Vitus' Dance, P, 28; Disease of Prostate Gland, P, 55; Scatica, P, 21; Hemiplegia, P, 1,409; Tumors and Cancer, P, 39; Falling of Womb, P, 317; Involuntary Urination, P, 19; Indigestion, P, 276; Bunch Ache, P & N, 2,51; Scrofula, and Scrofulous Eruptions, P, 385; Typhoid and Typhus Fever, P, 434; Kidney Disease, P, 351; Miscellaneous Diseases, such as Fever Sore, P; Bone Gout, P; Convulsions, P; Fits, P; Diabetes, P; Cholera, P; Campyria; Coma; Puerperal P. Group, P; Disease of the Blad, P; Gout, P; Insanity, P; Jaundice, P; Threatened Abortion, P; Quinsy, P, &c.—393.

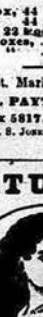
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**OLUMBIC MEDICAL COLLEGE.—LECTURES COMPLETED** March 20, 1871. Fees for the course, \$20, no other charges. Send for announcement. **JOS. HENRY, D.D., 514 Pine St., Phila.**







ROMANCE AND GENERAL REFORM.

The grand display continued until half past three, when Mr. Mitchell, with much difficulty and after several ineffectual attempts, succeeded in re-capping the tube.

Since the discovery of this hot spring, the name of which has not yet been revealed, Franklin's geologists has announced the location of two more springs, the first of which, a white sulphur spring, will be developed before another season.



a large bed, beautifully adorned with cov-

as often been made that she was a tool for deluding persons, and that money was the motive. This is false in every respect. The San-

**Mrs. H. M. Shaw.**

**BRO. JONES:**—Allow me to introduce to the notice of your readers Mrs. H. M. Shaw, a woman of unusual ability and energy. For several months having at various points in this state with acceptance to the people. I have attended a course of six lectures in this place, and am happy to affirm that the character of these discourses were adapted to the condition of the people, and that the plain and simple conditions of influence tends to understand what is most needed in a community, and she is used to meet these needs. While on the rostrum, and under control, her manner is personable, her enunciation clear, her statements well directed and her personal appearance attractive. All conspire to make her discourses interesting and instructive. Her appointments seem to be directed

through the brain as alimnality to give entrance to the highest thoughts in the sublimest manner. And this we consider right and most com-  
mended. For the life of the mind is made in education in this manner, and raised into an ad-  
vanced knowledge and comprehension of these sub-  
limities.

Spiritual clairvoyance is where the spirit control, for the time, sees and imparts the vision through the medium base of the astral control, using the physical organs of the body as the medium of con-  
tact. It is the medium of contact with the spir-  
its by which to enter into rapport with the physical surroundings of those with whom they com-  
municate. It is the medium of contact with the  
astral spirits to obtain the astronomic molecules of the different organs acted upon and through, and  
induce a fluid in some degree akin to the clairvoy-  
ant fluid. It is the medium of contact with the  
medium of education, medium, and where there is  
a natural clairvoyant mind. It is not a very difficult  
thing to obtain.

These laws and principles of clairvoyance will  
form the subject of a future chapter.

Dr. Graham, III., Aug. 26th, 1871.

The sober second thought came from your high-  
er faculties. The first determination was from the  
fishy plane, which invariably tries to starve the  
mind. Then there is a dilly-winking going on with  
emotion every one. The first thought upon all high-  
er faculties is best. The first thought upon the  
fishy plane should never be trusted until well  
weighed by the moral and financial faculties.  
If your first conclusion will never be repeated.—  
Journal.



**Health by Good Living.**

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Another Church 'Round the Corner.

Valparaiso, Indiana, seems to be making effort to outdo New York in the production of dirty, mean things. The following, taken from the *Messenger*, says:

The *delirium tremens* has snatched a victim from us in the prime of life. We understand that the wife of the unfortunate man after his death, was to a certain minister of the Gospel in our city procure his credit for the funeral. But, alas! as it may appear to the outside barbarian, was the minister peremptorily declined, saying, we hold that the soul of her departed husband had gone to hell, and that he would not preach funeral sermon. The heart-stricken widow left the presence of the minister, to return home. To his credit he said Valparaiso has a "little church round the corner," presided over by Rev. Robert Beer, Presbyterian, who, like a Christian gentleman, preached the funeral sermon. However, he has no comments to make upon the conduct of the minister who refused to preach the funeral sermon, but leave him to the removal of his conscience and the judgment of the public.

Why did the *Messenger* withhold the name of this divine? Did it so respect his feelings, fearing to wound them, that it refrained from public gaze and subsequent execration a man that should sink as deep in ignominy as the Rev. Mr. Sabine of New York City, who refused to officiate at the funeral of George E. Land because he was a theatrical performer? This man died of the *delirium tremens*; it was horrible death, but the "sorrowing mourners" desired to pay the last tribute of respect of his grave, such as custom sanctions, but she met with the assertion that he "had gone hell!"

While the name of Rev. Robert Beer, kindly consented to officiate, will stand so grandly beside that of Rev. Dr. Houghton, "the little church 'round the corner," that the one who consigned his soul to hell will be into everlasting disgrace in company with the Rev. Mr. Sabine.

"How could they have read what the Master said! And have turned from the sorrowing mourner. With, 'Excuse me, I pray, 'tis more in the way of the little church 'round the corner.'"

Our Paper.

THE RELIGIO-PHILOSOPHICAL JOURNAL rapidly winning the favor of all classes of people. It speaks plainly and distinctly on all subjects that concern humanity. Its circulation is daily increasing, and in the North, South, West and East—in every State in the Union, in England, China, Germany, and the "Islands of the Sea," the RELIGIO-PHILOSOPHICAL JOURNAL may be found. Under the supervision of angel friends, it has won success, and will continue to increase in circulation and influence as long as communication exists between spirit and mortals. We aim to make a paper full of classes of Spiritualists, and while the reason and speculations may be received by some rejected by others, we believe they will also be instrumental in agitating thought, which the beginning of wisdom. While some Spiritualists complain bitterly of our disparaging remarks on certain statements made in the Old and New Testaments, and would make sort of orthodox paper of the JOURNAL, our just escaped from the Christian church, do to still worship the orthodox God, and add us to say nothing against him. Thus we constantly receiving letters of advice, as to how we should conduct the JOURNAL, none of which up to date have had the least influence to change the course we have marked out.

While the JOURNAL is in a prosperous condition, with an extensive circulation, bear in mind friends, that there are thousands who would be benefitted by reading it, who have never seen its soul-elevating pages; therefore, we ask you to aid in extending its circulation, by so doing assist the angel world in the promulgation of truth.

The Bhagvat-Geeta.

The second edition of the "Bhagvat-Geeta" will be ready for delivery by the time this paper reaches our readers. We will then specifically orders received and such new orders as come to hand.

We had no expectation that there would such a demand for the work when the first issue was printed. But it seems that everybody wants to read this wonderful book—the *old book in the world*; a book that contains moral precepts as taught by Kreesha—Christ of the Brahmins.

The book is nearly bound in magenta mottled buck. Price \$1.25; postage 16 cents. Address S. S. Jones, 189 South Clark street, Chicago, Ill.

A Bushel, More or Less.

Bro. G. G. Briggs, of Dixon, California, our sincere thanks for the delicious white grapes so kindly donated to us,—and which have come to hand through his consignee in Chicago.

Perhaps it was from the same source that received a donation, last year, of a crate twelve boxes of most delicious grapes—the not a name we never learned, and it was more accident that we learned that these from the vineyard of Bro. G. G. Briggs. How delicious the fruit, we love to know who is donor, that we may be enabled to express gratitude for such tokens of regard. It gives additional zest when we partake of the fruit.

Widow's and Orphan's Fund.

Sister L. S. Bowers, of Fracktown, N. Va. donates \$1.50 to the above-named fund, which, in behalf of those who will receive benefit, we tender our friend thanks.

Our friends should remember the poor fortunes in their neighborhood, who desire receive the bread of life through the columns of the JOURNAL, and when they can not afford give them the paper for a few months, add some of their wants, and we shall cheerfully give the paper free, as we have heretofore done, trust to the good angels to inspire the more fortunate.







[illegible][illegible]

Written for *Dr. Hodge's Philosophical Journal*  
**STATUOLISM OR ARTIFICIAL SOMNAMBULISM.**

**The Statuville Art—**as on Pain, Inflammation, and Swelling—Case of Miss Disease-Incident of Dr. H. T. Child—Vital Force—Mental Anger—Some Spiritism on a Very Low Plane.

BROTHER JONES—I have been asked the question, "What is the use of learning the statuville art—especially when there is nothing that matters with you?"

With your permission I will answer, that independent of the delightful feelings always experienced by those who enter that state deeply and the pleasure and advantage of being clairvoyant or clear minded, the capability of entering the condition at will and independent of any one in case of an accident or illness of any kind, when in positions where the usual aid can not be rendered, then the importance of being able to exercise this art is fully realized.

Suppose that under such circumstances my arm was fractured, and aid could not be had for some hours, the consequence would be, that the person would be obliged to suffer pain, inflammation, and swelling of the parts, which would render the setting and dressing more difficult and painful.

Compare this with a case where the person, at will, could throw the limb into the statuville or insensible condition. In this case, pain, inflammation, swelling, and their consequences, would be impossible, and even after many hours of neglect upon the battle-field, the limb could be set and dressed without suffering, and the process of re-union would take place without any other inconvenience than to await its perfect restoration. Thousands of limbs and lives could have been saved in this way that otherwise were sacrificed, and as this remedy is always at hand, no time is lost or suffering endured.

Still further to illustrate the uses of this condition, I will give the following in detail:

Miss H. about one year ago, was afflicted with hip disease, and was entirely relieved by keeping the hip in the insensible condition. On the 1st of August, 1871, as she was putting on old clothing, she had an enormous pain in the joint upon a nail, which entered the fleshy part of her foot through the shoe, so deeply, that it struck the central bones of the foot, and from the symptoms which ensued, must also have injured an important branch of the plantar nerves, and she had an enormous pain, and she dejected immediately after the accident.

From some cause, which I mainly ascribed to a want of confidence upon her part—she could not, or did not, throw herself into the statuville condition, and the next morning she awoke, in tetanic symptoms, suppressed, which induced her parents to send for me.

I found her laboring under very uneasy feelings at at the head, neck, and back, accompanied by pain in all these parts. She was feverish, and was unable to get on her feet, and was so much dejected that she took no interest in anything.

The foot, though somewhat swollen, was not very painful, and the wound, upon which some bones and herbs were placed, was discharging freely, and the unhealthy looking matter.

After some cheering and encouraging remarks, I insisted upon the necessity of throwing herself into the statuville condition, which she then, as usual, effected in an instant, and was surprised to find that all her painful sensations, becoming cheerful, and in the course of half an hour, which was spent in clairvoyant experiments, the fever and flushed face subsided, and she was the opposite in feelings, as she said, to before, what she had been but a few minutes before.

She is an excellent clairvoyant, and amused herself in that way for some time after I returned home. Next day I was sent for again, as the symptoms of the day before had returned, not as usual, but before she went to the back, and along the spine to the neck.

She threw herself into the state, and was again so suddenly relieved. This time, however, before she threw herself out of the condition, I requested her to make a positive report of all her ailments, pains, and uneasy feelings should subside, and that she would feel perfectly well, when she threw herself out of the condition. Upon my next visit, two days after, I found her in fine spirits, and perfectly well. She had no more of the fever and flushed face, and all her painful sensations had walked about as if nothing had happened. I have but to add, that if it be possible for the will to cure, it is also possible for it to create disease, and as no good ever results from entering the state, unless the mind of the subject properly directed, whether by the subject or others, the necessity of thorough knowledge of the true nature of the condition is the more imperative.

This was lately illustrated in the case of Dr. Henry T. Child, of Philadelphia, who had been in the statuville condition for an act of permanent benevolence to a paralyzed hand (received at a post mortem examination three years and eight months ago), and was relieved of pain at once, by the proper direction of his mind, and so we keep the state in all its various conditions, by an act of his will, and is getting better every day. A positive resolution upon his part, when in the condition, will render the cure permanent.

I have but to say in answer to a column and a half of imaginary feelings, and objections, that I have written nothing but the truth, I have nothing to regret.

In answer to the remarks of Dr. Child in regard to the existence of a "vital force," I have but to say, that we do not investigate, what is seen by clairvoyants must neither be physical emanation (which is not essentially "rotten" because it is physical) or a mental aura, which is more refined. Both these I admit are seen by clairvoyants, but because they are not qualified to see the "vital force," or an intelligent power in the faculties of man. If the Doctor means that "vital force" is something outside of the powers of intelligent faculty, I can not agree with him. It is true that the faculties of the well as well as the ill, are not qualified to see the "vital force," or an intelligent power, and if so, how can it transmit that which it does not possess, and if individuals can throw themselves into a statuville condition—which he admits—what use can there be for an outside force?

It is not the "vital force" that can also create it. What force can do this? Was it not the mind or a power in the faculties that the Doctor saw (and so beautifully described) when the faculties were active? Was it not the mental force, which in entire unconsciousness, created what is seen in the operation of the mind, instead of to an imaginary force which no one has

ever been able to demonstrate? If the activities of the faculties, or of the functions of the faculties, does not produce the various modifications of mind, and their results, can we ascribe them to a blind force, that had neither will, or power to think, much less to compare, imagine, or reflect?

The D. ctor, I fear, is like many others, partly upon the magnetic plane, but is in a fair way of escaping its thrallhold, as he is now making the necessary examination, and by any force and wisdom be where it can extend to him my hand.

My convictions are, that everything in nature eliminates a physical and a spiritual aura, so according to its peculiar constitution, and that those in the Spirit World become more refined bodily as well as spiritually as they ascend, and so that these eliminations are what is seen by clair-voyants; the one coming from matter, the other from Spirit, and in both cases are bright only as they are pure. Here they serve as a bond of union with spirits in the Spirit World—they are an eternal source of light.

I will conclude with a few words about spirits; and if it gives me no pleasure to state that I cannot not be denied, that there are spirits who are still upon a very low plane in knowledge and in good, and that they have been so educated (whether as men or spirits) in the metaphysical school, most of them are still upon the same plane, and as many of them upon the lower planes are jealous of an advancement above their present position, and by any force and wisdom upon the earth sphere, they will in every means to their power to thwart any thing that would be likely to elevate the race above them. I would therefore, say to all "prove the spirits," examine every thing for yourself and hold on only to that which is true and good.

WM. B. FAIRBROCK.

LANCASTER, Penn.

Written for the *Religio-Philosophical Journal*.  
**A SEARCH AFTER GOD'S PEOPLE.**

**AN OPEN LETTER to the Editor of the *Religio-Philosophical Journal*.**

BY EDWIN BROOKER DAVIS.

ED. JOURNAL.—DEAR BROTHER:—Will you please to inform me where I can find God's people? I have heard of them so often, and listened to such frequent allusions to those paragons of excellence as God's people must necessarily be, that my desire to see them is unbounded. I have searched for this "very peculiar" people unrelentingly, up to date, without the least shadow of success. I have been constantly on the wrong trail.

Can you give me any information concerning their whereabouts? You have traveled more than I, perhaps, and have had a better chance to meet the chosen of these people—God's people—his "peculiar" people.

When I was a boy my parents used to slick me all up like on Sundays, and I had, oh, ever such shiny boots and clean clothes, and a slick head and clean face. In fact, I was scoured from head to foot regularly every Sabbath day. I was asked, "Why, I hardly know, myself, after crawling from the rusty shell worn during the six sinful days of the week."

My good father said this was done because it was the Lord's day—just as if the rest of the six days of the week wasn't the Lord's days, too! and we were to be as good as the Lord's people, and to go with God's people, and that God did n't love dirty little boys who ran about the streets, or who stayed away from Sunday school and meeting.

So I was a little better than the rest of the boys, and I went to school an hour or more, and then remain a couple of hours for morning service, then a couple of hours for evening service, and then I went to bed, and then through the evening services, which were sometimes protracted.

I never understood much that the minister said, and I never understood about God eternally damning somebody, and roaring them in sulphur if they did not repent and be baptized, etc. This talk was all very good, but I never understood it, and I was afraid of God. I used to fear him, and I never manifested any particular love for him. The church people, God, or the God of the Bible, was n't exactly what I wanted.

I used to wonder why God let the devil go about the world making people act wickedly, and then scold them for it, and then say, "I told you so."

If the devil really had so much power over mankind that he was leading nine tenths of the people to destruction, why, it was the devil who was to be blamed, and not God. I never understood it. So I thought, in fact, I never could understand the devil business, somehow or other, no more than I could understand the affairs of the other churches. I was a little better than the rest of the boys, and I went to school an hour or more, and then remain a couple of hours for morning service, then a couple of hours for evening service, and then I went to bed, and then through the evening services, which were sometimes protracted.

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If the devil really had so much power over mankind that he was

may seem harsh, but it is nevertheless true. I have known such Christians. I have one in my mind's eye now, whose son, living in a distant state, because of his mother's infirmities, is financially ruined by sickness his family were almost on the verge of utter destitution and want. As a last resort, the son wrote to his father, asking for money to come and to help him, begging a little aid. The father, a shining light in one of the churches, threw the appeal from his suffering child with disdain, remarking that he had no money, and that his poor son must do the same. And yet this Christian father expects to be one of the Jews gathered up by Jesus at the last day; expects to sit at the right hand of his Father, and to receive a crown of glory in the everlasting kingdom of the faithful!

It is not necessary to say, it is, perhaps, one of the "mysteries of religion" which I can not understand, that the Christian parent above alluded to has felt faith that he will be saved at the last day.

God's people! The orthodox God may have a people peculiarly his own. I will not dispute this. But, brother Francis, after nearly a year's search for the real material nature of God, I am not to be found, that the orthodox God is a myth, a something, what then? If such a being is real, he must be having no real existence, certainly he can have no power, and his worshipers are worshiping an ideal creation of their own, and instead of them being God's peculiar people, they are the people of their own God!

I have a deep and abiding reverence for the God of the universe. No Christian worships his God more than I do mine. The mighty power which created the universe, that turned back waters, which abound in space; the unseen forces which fashioned the sun, the moon and the stars, thought, action, and beyond my comprehension, almost, is to me the God for whom I live.

The God of Nature shall always claim my holiest thoughts, for I know he never repented, never failed, never changed, never turned back, never said "strong delusions" upon mankind. "that they should believe a lie and be damned." The God of Nature never made a wicked devil, with more power and knowledge than I, and he never made children into males, and into the babbling, unending fires of an orthodox hell. Not at all. The great father of the universe never did anything of the kind. He never made a wicked devil, or an orthodox God is reported to be guilty of such things, but not my God—the God of Nature.

There is a blind man on earth, perhaps, who is where they reside? Tell me, where there is wish to locate. There will I cast my lot, and say with one of old, "The people shall be my people, thy God my God."

I feel assured that the ministers appointed to preside over such people would not be guilty of incontinence. I hardly believe they would stoop with their hands on the shoulders of their flock, to reduce any of the fair daughters of their flock. Do you? You have traveled, and ought to know.

Do you know where the peculiar people are? God's people? The material nature of God? I am immediately on receipt of this. I have heard so much of them that I would almost be willing to take it for granted that they get a glimpse of their heavenly countenance.

Do they live, or, near Ohio? Are they white, black, copper colored, yellow or brown? Are they male or female? Do they have any more than just this of it? Was an honest, intelligent, truthful, loving, affectionate, meek, humble, charitable, kind and dignified, lord of a soul? No hypocrisy there, but a real, honest, meek, humble, loving, harkling, gambling or jealousian; no hatred in families. No ostracizing sons or daughters; no petty quarrels, no peace love, harmony, no peace together, for one another and for humanity. What a happy family!

If you know of no such people near Ohio, please to send me some specimens of the birds and where they can be found. If you are unable to do so, please write to the New York Ledger. I feel very confident a truthful and sensible answer will be sent to your query in its "Answers to Correspondents."

You need not look in the churches for God's people. I have searched them pretty thoroughly, and I have not found them. I have no objection. As I have said before, I find the churches have peculiar Gods, and perhaps they are precisely the people of their own God. I have seen them represented to act—but when we quarrel the matter with level and compass, we say emphatically that such a people as God's people can not be found in the church. From organs, official Catholicism, to bigoted, gloomy Adventism, no such people, possibly, could be found. I am sure that the people of God's special people would certainly be like him in many ways. At all events, they would certainly have the Christ spirit, which the majority of church people do not have.

If God's peculiar people can not be found in the orthodox churches, where shall we look for them? I have no objection to looking for them in the churches and their priests profess to hold in their hands the keys of heaven and say who shall or who shall not go into the kingdom.

Do you know the church says, "We are the one infallible true church. Outside of Catholicism there is no salvation." The Baptist church says, "You must repent and be baptized, and subscribe to our church, and you will be saved. If you do not, you are in nowise enter the kingdom of heaven."

The Methodist says, "The Baptist was not exactly right. You must be sprinkled, and subscribe to our church, and you will be saved. If you do not, you are in nowise enter the kingdom of heaven."

The Presbyterian says, "The Baptist was not exactly right. You must be baptized, and subscribe to our church, and you will be saved. If you do not, you are in nowise enter the kingdom of heaven."

The Episcopalian says, "The Baptist was not exactly right. You must be baptized, and subscribe to our church, and you will be saved. If you do not, you are in nowise enter the kingdom of heaven."

The Unitarian says, "The Baptist was not exactly right. You must be baptized, and subscribe to our church, and you will be saved. If you do not, you are in nowise enter the kingdom of heaven."

The Universalist says, "The Baptist was not exactly right. You must be baptized, and subscribe to our church, and you will be saved. If you do not, you are in nowise enter the kingdom of heaven."

The Quaker says, "The Baptist was not exactly right. You must be baptized, and subscribe to our church, and you will be saved. If you do not, you are in nowise enter the kingdom of heaven."

The Jew says, "The Baptist was not exactly right. You must be baptized, and subscribe to our church, and you will be saved. If you do not, you are in nowise enter the kingdom of heaven."

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### Apotheosis

**The Death Change of G. M. Henderson**

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ROMANCE AND GENERAL REFORM

VOL. XI.-NO. 1.

READ the advertisement of that most wonderful work, **JESUS OF NAZARETH.**



The clouds that heretofore have hung heavy and black, are being parted, and Heaven's own light is streaming through the rifts. As Bro. Wilson says, "God is good, and the angels are our helpers."

St. Charles, Ill., Sept. 6, 1871.







We are in the receipt of a long letter giving the experience of a lady who was brought up to reverse the theological dogmas of the Episcopal Church, from which, through great trials, troubles, and tribulations, she has become emancipated, and now has an abiding faith in Spiritualism. The history of her experience would make an interesting pamphlet.











Price-List of Books.

Table with multiple columns listing books and their prices. Includes titles like 'Last of Buoys for Sale at this Office', 'Artificial Resuscitation', 'A Treatise on the Philosophy of the Human Mind', etc.

Religion-Philosophical Journal.

Table with multiple columns listing books and their prices. Includes titles like 'The Philosophy of the Human Mind', 'The Philosophy of the Human Mind', 'The Philosophy of the Human Mind', etc.

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39,308 CURES

THE VOICES. VOICE OF SUPERSTITION. VOICE OF NATURE. VOICE OF A PEBBLE. By Warren Sumner Barlow. THE VOICES OF A PEBBLE. A Collection of SONGS, HYMNS, AND CHANTS. LITURGICAL GUIDE. THE PRINCIPLES OF NATURE. THE LITTLE FLOWER GIRL. THE ORPHAN'S STRUGGLE. A WONDERFUL NEW BOOK. STRANGE VISITORS? TABLE OF CONTENTS.



**Spencer's Positive and Negative Powders**  
for sale at this office.



ROMANCE AND GENERAL REFORM

[SINGLE COPIES EIGHT CENTS.]

VOL. XI.—NO. 2.

The lake rolled upon Rochester, and covered one-half of the city, as no building could be seen north of Main Street, or any land between the city and the lake" — *Rochester Express*.

There is no need therefore of two spirits in the spiritual world to account for the presence of the spiritual double, any more than the above reflection of the lake and inland requires an extraneous force in Nature to justify its unusual appearance. It may not be a mind — wonderful as it is — the reflection of the spirit; but it is wonderful to those who read and study Nature with reverent eyes, and suggests one of the many methods by which nature makes beautiful the world of the spirit and the homes of the rejoicing.

Letter from D. P. Kayner, M.D.

According to appointment, I lectured in the Chrouktown Schoolhouse, in Franklin, Saturday evening and Sunday forenoon, and at the Patten Schoolhouse, in Yorktown, Sunday evening, to large and attentive audiences, and with increasing interest.

On Sunday evening I called for a subject from the audience, and a lady presented "Idolatry," which my guides handled in their happiest manner, holding full control, and at the close a young man, who has heretofore been a preacher, arose and told the audience they had "listened to a great many sermons and lectures in that schoolhouse, but they had heard more grand

I then told them of the vision of the murderers and  
 called upon Mr. Van Horn who was present  
 I then called attention to the JOURNAL, solicited  
 subscribers, and distributed several copies  
 among them, which I trust you will hear from  
 in the way of subscriptions.  
 On Saturday evening after the close of my  
 examination destined to witness the  
 examination of a patient with which wife,  
 although completely exhausted with my journey  
 and lecture, I complied. The examination was

The funeral services were conducted by her husband, who made a very simple, touching address, which brought out the sweet and consoling words which she had so often heard him utter to the friends who are not ranked among Spiritualists and their joy and inspiration. He said: "I believe, as she did, in the meeting and recognition of friends in heaven. While we mourn here below, there are joyful reunions above. Also,

[illegible]

**Minnesota.**

Several weeks ago St. Paul was excited by the Simmons elopement, an account of which affair has already been published in this journal. It will be remembered that after a short absence both of the eloping parties returned. Mrs. Burkham, the woman in the case, professed the utmost contrition, and was received with the greatest sympathy by the press and public. The Young Men's Christian Association will have to pay the cost of her return to the care of a prominent Methodist deacon, with a view to her entire reformation. On Tuesday last, by general consent, Simmons was granted an interview with her, and the next day they appear again eloped. Simmons, during his stay in

collected all the money possible. Their return on now appears, was merely to get affairs in their readiness for their final departure. — *Exchange*

**REMARKS**—The Young Men's Christian Association did well. The deacon was kind, and his kindness is worthy of imitation. Simmons and Mrs. Burkman only used the old, threadbare religious cloak, which is daily used by millions of other professed Christians, as a garment under which the *afraid* Young Men's Christian Association and the deacon's better nature could be reached. Of course there was a "free love" beneath such a revered garment!

— **USE NATURE'S HAIR RESTORATIVE** —



## AMERICAN ASSOCIATION.

Official Report of the Eighth National Convention of the American Association of Spiritualists: Held at Troy, N. Y., September 12th, 13th, and 14th, 1871.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL, by Henry T. Child, M. D.

## TUESDAY MORNING SESSION.

Hannah F. M. Brown, the President, called the meeting to order, and made a brief address. On motion of Dr. J. K. Bailey, a committee of five were appointed to examine the credentials of the delegates. They reported the following list:

New Hampshire—  
Lora S. Craig.  
Vermont—  
Newman Weeks, Royal B. Roundey, Sabine Scott, Betsey C. Sparhawk.

Massachusetts—  
Henry S. Williams, Geo. A. Bacon, Homan B. Storer, Henry F. Gardner, N. Frank White, John Wetherbee, Freeman J. Gurney, Aaron S. Hayward, Abbie S. Barnham, Harvey Lyman, D. Nelson Ford, Mary A. Sanborn, Mary R. Hubbard, Mable S. Hoadley, Sarah G. Todd, Amasa C. R. Benson, Alora H. Kendall, Wm. H. Hastings, Mr. E. W. Dickenson, Edward S. Wheeler, Sarah D. Wheeler, Wm. A. Danks, Sarah F. Ford, Samuel Carter, Calvin Haskell, Moses Dow.

Connecticut—  
Anna M. Middlebrook, Sophronia E. Warner, E. Anna Hinman.

Rhode Island—  
Franklin Hacker.

New York—  
Peter I. Cium, Emily J. Beebe, Lester Brooks, Carrie Hizen, Corrella H. Maynard, Mr. J. M. Chaplin, Elizabeth Lyper, Mr. A. C. Ennals, John W. Weaver, Wm. H. Palmer, Geo. W. Taylor, Hor. John W. Edmonds, Edna Edwards, Dr. Robert T. Haller, Mr. D. R. Palmer, Mr. P. E. Farnsworth, Charles Patridge, Jsa. N. Mansfield, Dr. Henry Slade, Isaac Allen, Mr. E. Gregory, Wm. H. Palmer, Mr. E. N. Palmer, John B. Pierce, John Austin, Josie Brown, H. L. Burnes, J. E. Briggs, Emma J. Ballene, J. M. Brophy, Elias F. Rogers, Benj. Starbuck, Eliza Waters, Bennett G. Barlo, Alice McCoey, Henry L. Barnett, Thos. G. White, A. V. Spaulding, John Moore, Hiram M. Hawkins, Ira Carpenter, A. E. Tilden, Mrs. Little, Mrs. Buck, Maria Ramsdell, Dr. J. Barter, Eli Clark, Mrs. Clark, D. Curtis, S. C. Cuyler, L. C. Miller, Frank Sisson, Mary L. Sisson, L. Dittion, L. E. Frame, Francis Kingsman, Charlotte Ives, Drucilla Chapel, Henry Fingerling.

New Jersey—  
Susan C. Waters, Levi K. Coonley, Peter G. Good, David W. Allen, Grover S. Stewart, Geo. H. Haskell, W. D. Stacy Taylor, Charles M. Gould, Della R. Gould, Henry Dixon.

Pennsylvania—  
Geo. D. Gleason, Alice Tyson, Mary A. Strech, Ellen M. Child, Henry T. Child, M. D., Elizabeth Bale, Anna Lawrence, Sarah A. Babney, Charles Baker, Elizabeth Dyl, Elizabeth Bayley, James Edwards, M. D., John Jefferson Reilly.

Maryland—  
John Frist, Moses Hull, Rachel Walcott, John H. Weaver, Edwin G. Granville, Anna C. Clemons, Amelia McCellan, Levi Weaver, Jacob Weaver.

Delaware—  
Robert L. Smith.

Ohio—  
Addison A. Wheelock, Orphas B. Lynn, Oliver Adams, Nancy F. Stevens.

Indiana—  
Daniel W. Hall, Eli F. Brown, James K. Bailey, M. D.

Illinois—  
Charles W. Bowen, Lou H. Kimball, Abbie W. Baker, Abbie E. Spencer, Mrs. E. W. N. Nola, Hannah F. M. Brown, Dorcas M. Fox, Nettie M. Pease.

Kentucky—  
Levi Dinkelman.

Territory of Columbia, B. A.—  
Wilson Miller.

Missouri—  
Mary Phelps.

On motion of Geo. A. Bacon, a committee of five were appointed as a Business Committee:—  
Bertie Smith, Amasa C. Robinson, Dr. Edwards, Sophronia E. Warner, and Rachel Walcott.

On motion, the delegates for each state were requested to present the names of one person for each of the following committees:—  
One on Finance, one on Resolutions, one on Lectures.

EIGHTH ANNUAL REPORT OF THE BOARD OF THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

The time for the assembling of our Annual Convention calls for the Report upon the condition of our cause.

Twenty-four years ago the term Spiritualism was almost unknown; now it is a household word, familiar to millions, looked upon, it is true, in different light according to the condition of the observer; and perhaps there is no better measure of man's condition than the appreciation he has of spiritual things.

In this view, it is gratifying to know that Spiritualism has claimed the attention of mankind more extensively, in the same length of time, than any other system which was ever presented to humanity.

Its acceptance has been unparalleled, and the bold demand for full and free investigation, which it has ever presented, has awakened an amount of inquiry which increases with every succeeding year.

For a time, men were content to sneer at and ridicule it, but as a natural consequence of its rapid progress, and through the constant presentation of its claims, these attacks, because less frequent, men and women in all ranks and conditions in society, found an awakening interest in this subject.

Its continued demands for investigation have spread over all lands, and in almost every country there have been intelligent men and women free enough to examine into its merits, and whenever they have done this with a spirit of candor and justice, the result has been an acceptance of the fundamental principles of this grand Philosophy and Religion, that man is now a spirit; and, by virtue of his being a spirit is immortal; and, that his life is continuous and unbroken.

These facts have been established by abundant evidence, physical and mental, which has come to mankind from those who have gone into the spirit world; and we rejoice to know that these manifestations are increasing, and becoming more positive and satisfactory.

The universal demand of humanity, it is known what is man's destiny, and every fact in relation to this is of vast importance. How best to promote the spread of these vital truths, demands constant consideration; the tendency of the age is toward individualism.

Arbitrary organizations are passing away, and many of those who find themselves released from the bondage of sectarian organizations and dogmatic rule, are not willing to enter into any organization that shall in the least trammel their free spirits.

Spiritualists have come out of all the different sects, and especially from the great orthodox family. Those who have left the church unsatisfied because it did not supply that substantial food for which their souls hungered, or those who have never been in these folds, furnish a very large proportion of the Spiritualist ranks.

Many who were formerly open and avowed Materialists, are now among our numbers, as earnest and intelligent workers, and these, together with those who have not found that rest in the flesh which their souls demanded, have swelled our numbers to millions. Under these circumstances it is not possible we could form any very binding organization, nor is this at all desirable.

All that is needed is hearty and earnest co-operation in such good works as we can agree upon.

This Association has struggled with many difficulties, still keeping in view the great object of its formation—that of establishing a central point around which all organizations might revolve, and greater freedom and power, than they could alone—a link to bind all the associations of the land into closer relations, without infringing upon the liberties of any. If this were carried out, our annual gatherings would be very great social and religious reunions, in which we should meet in fraternal relations, and strengthen each other for the practical work which lies before us.

The missionary labor can be accomplished better and more economically by the State organizations, and local societies, wherever they exist. There are many localities, however, in which if we had the funds we could do a valuable missionary work.

The great cause in which we are engaged, and to which we are devoting the best energies of our lives, is dependent alone upon the efforts of associations, or of individuals in this sphere. It originated in the spiritual world. Spirits are the architects, and we are but day-laborers, carrying the materials to the great temple which is being erected. We are realizing the power which we are unable to do.

The work is going on in every direction is evident. The facts and principles of Spiritualism are being spread broadcast over all lands. The invisible forces of the interior world are being made manifest, and the material and the spiritual are being brought into closer relations, and in most instances they are ignorant of the causes which are producing these results. Thus is humanity growing more spiritual, and even those who are opposed to Spiritualism, or who may have heard very little of it, are experiencing these elevating and refining influences, and while they may be disposed to deny or repel all the manifestations which underlie our faith and philosophy, nevertheless they cannot possibly escape the grand and sublime truths which the dogmas of theology are being softened and melted away and the people are demanding the bread of life and the waters of spiritual truth.

The growth of humanity must be from our spiritual standpoint to be properly realized. Spiritualism is not a religion, or a philosophy, and cover them from the rude scales of the world, and often among the people there is much that is beautiful and attractive, and it is encouraging, both to spirits and mortals, to know that there is a steady and constant flow of truth from the spiritual to the material world. However much there is to discourage us upon the external plane, there is a constant advance on the spiritual. Men are growing better and wiser every day, and the time is coming when they shall more effectively break the shackles of error, and so forth.

The object of the spirit is to speak the truth to the people, knowing that it cannot be lost—that the utterance of any truth always affects the world. Let us, therefore, in our co-operation, use the angel word go forth uttering the truth to the people, and to the end of the world upon the wings of the wind, knowing that they will not return void.

During the past two months we have engaged the services of Eli F. Brown for the purpose of presenting lectures and societies. His report is herewith published.

We recommend that the subject of education and the children's progressive lyceums receive the careful and deliberate consideration of this association, and we trust that means will be devised for the more energetic prosecution of this work.

By the Treasurer's report it will be seen that, He has received.....\$109.23  
We have expended.....\$43.33  
Leaving a balance of.....\$23.90

The terms of office of Almon B. French and Robert T. Hall expire at this time.

At a meeting of the Board held at Cleveland, Ohio, November 23d, 1870, J. S. Loveland offered in writing his resignation as a member of the Board, and Mrs. Susan C. Waters, of Bordenstown, N. J., was elected by ballot for the unexpired term of J. S. Loveland.

At a meeting of the Board held in New York City, May 10th, 1871, the resignation of Dorcas M. Fox as Trustee, was presented by the President, and on motion it was accepted, and Edward S. Wheeler elected by ballot for the unexpired term of Dorcas M. Fox.

Signed on behalf of the Board of Trustees:—  
HENRY T. CHILD, M.D., Secretary.

The following address was read and directed to be placed on the annals of the association:—  
At a public meeting of the members of the Utah Spiritual Movement, held at their new hall, "The Utah Institute," on the evening of Sunday, the 27th of August, it was unanimously resolved that they be represented by letter at the forthcoming National Convention of Spiritualists to be held in Troy, State of New York, on September 12th, 1871.

ADDRESS.

The Utah Spiritual Movement to the National Convention of Spiritualists, greeting: The members and friends of this association, recognizing it as an out-growth of the Great Common Spiritualistic Dispensation, by which those belonging to the higher sphere of humanity are awakening communication between themselves and every portion of creation, in a most direct and unbroken manner, and in the midst of the Spiritualists of the whole nation through their representatives in convention assembled expressions of love, fellowship, and co-laborship in the great cause.

The Utah Spiritual Movement nobly committed to work in October, 1869. From its earliest inception it has had innumerable difficulties to contend with in the way of fanaticism and priestly power. Unlike movements started by the spirit world elsewhere, it has had to adapt itself to the material growth of the people and travel with them the widest expanse of human thought. In this upward struggle it has manifested many phases of growth and development, both in the ideas it has propagated and in regard to its mode of action.

Hence the spirit world has seen the necessity of divine leadership, and the greatest advocates of the doctrine of priestly organization that the world possesses, had to be gradually lifted up to a sense of the right of the human soul to judge of everything human or divine for itself.

Hence the spirit world has seen the necessity of an institution of an intermediate system,—a species of stepping-stone to greater liberties,—or, organized in the outset much in the external form of the Mormon priesthood, but minus its claims

to arbitrary authority, or interference with liberties. This form, as anticipated and provided for, was speedily outgrown, but the principle taught in connection with the organization, as high and broad as the most advanced conceptions of the Spiritual philosophy, have been expanding in their power and influence until to-day, as daring in thought as any in the world, and mentally and spiritually on a level with the rest of their brethren and sisters of the Spiritual world, the band of Utah Spiritualists, by this mode present themselves in your convention, claiming brotherhood and fellowship at your hands, and desiring to work with you in the common cause of human progress.

The Utah Movement, which now for the first time represents itself in your councils, was planned in the spirit spheres for the three-fold purpose of breaking down the one-man power existing in Utah, throwing open the country to the march of civilization, and the opening the wealth and resources for the benefit of the nation, and at one and the same time for the greater and nobler object of bringing the creed-bound inhabitants of this Territory into communication with the light and intelligence of the higher world, and the spiritual world, and the spirit world for this purpose, in spite of the ban and the anathemas of the Church, hundreds of the Church have been emancipated from the one-man power, and the spirit of the system broken. A free press, and the development of the Territory worked up; while on the Spiritualistic side hundreds have been made believers in the great truth of Spiritual communication, and a constantly increasing awakening of the minds of thousands.

From some of the things which a Spiritual movement has given birth to, and they may furnish an answer to the question, "What of practical utility has Spiritualism accomplished?" If nowhere else, an illustration of its ability to deal practically with religious, political, and even financial evils, may be found here, where a representative of the Great Union Pacific Railroad declared to his company that the Territory (the organ of the movement) had done more to develop the mineral resources of the Territory, encourage immigration, and increase the trade of the Great Railroad, than all other agencies in Utah put together. These points are referred to in a gratulation of the Great Spiritualistic Cause, to which the Utah Movement stands at the head of a thousand voices of action, and as a prophecy of what the agency of the leading minds of the other world will yet accomplish for mankind at large. The Utah movement is, we believe, destined to grow into one of the largest centers of Spiritualistic power. It has commenced among a purely inspirational people. A larger number of mediumistic persons in proportion to the population can be found congregated in Utah than in any other part of the world. The doctrine of revelation and angelic intercourse has gathered them together, and for its realization they sigh day by day. It will take but the breaking of their mental bonds to constitute them the most earnest Spiritualists of the people of the age. Accustomed to mission the world for the propagation of the doctrine of revelation and inspiration sustained only by the material senses of the senses, and power, what will they not do in behalf of the same immortal truths when intercommunication with the upper life becomes, as Spiritualism will yet make it, a tangible fact of their everyday lives.

As fast as opportunities offer and wisdom dictates, your best mediums and speakers should come here. A great field for their labors will be found as soon as sufficient openings for their support present themselves.

Not less than fifty thousand dollars having been expended by the Spiritualists of the Utah movement in sustaining a press, holding meetings, and building a large hall, dedicated from its inception to unlimited truth, and performing such missionary labor as has been possible, together with heavy responsibilities resting upon you, prevent us from immediately going forth such aid as we need. The Utah Spiritualists will always welcome their brethren and sisters from any part of the world. With them they testify to the truth of intercommunication with the immortal cause—the grandest truth of this or any previous age,—a truth which solves the mystery of the past and present, unlocks the future to our anxious gaze, and reveals the grand progress of our common humanity before, and inside the grave,—opens a portal through which the greatest wisdom of the unnumbered ages, and the sweet sentiments of higher planes of life and action can be transmitted to humanity below,—a truth more potent with the human heart, a greater evangelizer of the soul, and a more powerful agent of truth, than other truths put together. In the words of that great truth they greet that vast and ever-increasing army whose destiny it is to lift up the paucity of death which overhangs the world, and bring life and immortality to light.

Signed on behalf of the Utah Spiritual Movement,  
W. S. GOODE,  
MAG. GORDON.

And one hundred and fifty-eight other Spiritualists of Utah.  
(To be continued.)

## MICHIGAN.

Report of Grove Meeting held at Grand Lodge, Eaton Co., Sept. 2d and 3d, 1871.

The weather being fine, the Spiritualists of Grand Lodge and vicinity assembled Saturday, at 2 o'clock P. M., in a beautiful grove prepared for the occasion.

Meeting called to order by John Farlin, of Bellevue, after which M. O. Burch, of Grand Lodge was elected President, and Mrs. Geo. W. Lusk, of Eaton Rapids Secretary.

Next followed the election of committees.  
Business Committee—John Farlin, L. Baller, Jabez Ashley.

Finance Committee—Porter Skinner, Mrs. Macomber, Mrs. Brown, P. G. Cook, Mrs. Bement.

Committee on Resolutions—Ira Smith, Dr. Jewett, Mrs. Macomber.

We were then entertained by an address from Dr. Lusk of Eaton Rapids, followed by a Conference Meeting, which was rendered very interesting and instructive by the remarks made and the beautiful harmony which seemed to exist.

Thus closed our afternoon exercises, and we returned to our homes with our minds refreshed and elevated to prepare for the feast on the morrow.

## SUNDAY MORNING SESSION.

Meeting commenced at 9 A. M.  
Opened by Conference Meeting, in which Dr. Lusk proposed the discussion of the question, "What is a spirit?" which was participated in by many of the friends present, and added much zeal and interest to the meeting. Professor Bailey and wife then arrived from Charlotte, and entertained us at intervals during the day with vocal and instrumental music.

Mrs. M. J. Clark, of Rockford, gave an invocation, after which we listened to a lecture by Dr. Lusk; subject, "Eternal Progression," of which he claims to be a practical representative.

Mrs. Kutz followed with an able address on the same subject.

During this session a collection was taken up, and the amount of money readily contributed speaks well for the friends in this vicinity, showing how earnest they are in this great progressive work.

Meeting adjourned until 2 P. M.  
During the intermission, a nice basket picnic was served, at which all the friends were invited to participate.

## AFTERNOON SESSION.

At two o'clock we were again called to order by the President, to enjoy the last of this glorious feast.

Resolutions were read and adopted, but they were not handed in to the Secretary, we shall be unable to report them for publication. The last one, which pertained to the rights of woman, was followed by an essay from Mrs. Kutz, on the same subject, in which woman's rights were ably advocated, and her proper position placed before us.

Mr. E. L. Lansing, also read a beautiful inspirational essay in which we received some of the pure essence of Spiritual philosophy.

Next followed an address in the German tongue, by Mr. Gansly, of Lansing, and judging from the appearance of the speaker, it must have been a very interesting and interesting to those who understood the German language.

In localities where there are Germans who desire a progressive teacher, they would do well to secure the services of Mr. Gansly, for he is a young man just entering the field, and his heart and hand are engaged in the work.

We next had the pleasure of listening to a very interesting discourse from Mrs. Kutz, telling us how to meet the change called death without a sigh; and enjoy a brighter and better condition of mind, and a more perfect peace.

Next, an address by Dr. Lusk portraying the beauties of the Summer Land, which closed the exercises.

It was decided during this meeting to hold the annual meeting of the County Circle at Grand Lodge the first Saturday and Sunday in October. Several of the most able workers in the State are engaged, and it is hoped that this meeting will increase the strength that Spiritualism has already gained in Eaton County.

May we as a band of progressive Spiritualists concentrate our forces, and freeing ourselves from slavery of every kind live in harmony with the beautiful laws of life.

Mrs. Geo. W. Lusk, Secretary.

## MEETING AT NORTH COLLINS.

The Sixteenth Annual Meeting of the Friends of Human Progress at North Collins, N. Y., Friday Morning, Aug. 25th, 1871.

The congregation was called together by music and song.

The auxiliary meeting was opened by Mr. Levi Brown, Chairman of the Business Committee.

Mr. W. Taylor was appointed President, and Sarah S. Touney Secretary of the meeting.

Bro. Taylor took the stand and addressed a few kind words of greeting to all.

Giles B. Stebbins next addressed the audience. He spoke with enthusiasm of the great work of the Spiritualists, and of the most arduous over the country. He had heard it mentioned as far west as the Mississippi; east to Cape Cod and Bangor, Maine; and south to Washington.

With words of encouragement to those who sustain the meeting, he gave place to Mr. Wm. Loring of Philadelphia, who had been appointed to receive these beautiful truths.

In the afternoon the meeting opened with music, followed by remarks from Mr. Lloyd.

Lecture by Lyman C. Howe. Subject of discourse, "Have faith in one another." He held that this faith should belong to the inner man; that underneath the external manifestations of impurity and crime, there still lives the great truth of the soul, and that the most arduous over the country. He had heard it mentioned as far west as the Mississippi; east to Cape Cod and Bangor, Maine; and south to Washington.

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With words of encouragement to those who sustain the meeting, he gave place to Mr. Wm. Loring of Philadelphia, who had been appointed to receive these beautiful truths.

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## OHIO.

Grove Meeting at Cardington.

The meeting on Saturday commenced by B. Mosher going down in the grove and taking his stand on the fence and delivering a short address, which showed that the spirit of Dow (by whom he was controlled) has his peculiarities yet as when in earth-life. Then he came back, took the stand, and made a prayer.

Mrs. F. I. Sargeant then took the stand, and by the aid of angel friends tried to awaken all to the beautiful philosophy of Spiritualism.

Mrs. Shaw, of Joliet, Illinois, made a prayer and gave a short address.

Mrs. M. Sargeant, of Marion, Ohio, then spoke words of comfort and consolation to the aged, who were attentive listeners to each and every speaker in the good cause.

Dexter Bates, of Fremont, Ohio, spoke, giving forth words of cheer.

Mrs. Shaw, according to appointment, gave us a lecture; subject, "What God has Spiritualists done?"

Mrs. Martha Smith and Mrs. M. Sargeant each spoke a few minutes.

Mrs. J. P. Sargeant spoke on the subject: "What will it Profit a Man if he Gain the whole World and Lose that Home made more Beautiful by Every Good Word or Deed done in this Life?"

Mrs. Shaw then closed the meeting until two o'clock in the afternoon.

After feasting so bountifully on spiritual food, each brought forward their basket or box of dinner, as the case might be, and after a cordial greeting of our Ashby brothers and sisters we spread our cold dinner before them, that each and every one might partake of something to supply the physical.

Mrs. Shaw then spoke on practical religion. Then conference meeting; speakers, Mrs. Martha Smith, Mrs. Mary A. Smith, Mrs. Van Dusen, Mrs. Shaw, Dexter Bates.

## SUNDAY MORNING SESSION.







## Religio-Philosophical Journal.

G. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.  
J. B. FRANCH, ASSOCIATE EDITOR.

Office 187 and 189 So. Clark Street.

Religio-Philosophical Publishing House.  
All letters and communications should be addressed to  
G. S. JONES, 189 South Clark Street, Chicago, Illinois.

## TERMS OF THE

## Religio-Philosophical Journal.

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All subscriptions remaining unpaid more than six months will be charged at the rate of \$1.50 per year.  
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1. Any person who takes a paper regularly from the office—whether directed to be delivered or not, and whether he has subscribed or not—is responsible for the cost of the paper.

2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the full amount, whether the paper is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected, is a breach of contract of circulation from.

## LOOK TO YOUR SUBSCRIPTIONS.

Open the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to the 15th of 1871, it will be marked "Smith—15 Dec.—71." The same note. If he has only paid to Dec. 10th, 1870, it would stand "Smith—10 Dec.—70, or perhaps, in some cases, the last two figures for the year, as "10 Dec. 70" or "10 Dec. 71."

Any threatening notice to this office for the JOURNAL should be careful to state whether it is a renewal, or a new subscription, and specify proper names plainly.

CHICAGO, SEPTEMBER 30, 1871.

## A SEARCH AFTER GOD.

A God Found as Defined by Some-Dyspeptic Minds—The Universal Soul—The Various Bodies, Now Sustained.

## NUMBER LVIII.

Catching a glimpse of the morning sun as it rises, always inspires us with poetical feelings, for there is a grandeur connected therewith that is truly sublime. Seizing the scintillating rays of the solution of this question before us, not far distant, we feel that we are favored. For one year we have patiently labored, presenting the views of a spirit who has long resided in the Summer Land, having no idea whatever as to the conclusion that he would come to. Having confidence in his ability, we have patiently submitted to have our brain used for the transmission of his thoughts, and we have learned lessons of wisdom therefrom. Spirits are our teachers, especially those who have been long in spirit life, and who have made any particular subject an especial study. In the discussion of this question, we have presented many ideas that were eminently well calculated to arouse the people, for whenever the iconoclastic hammer is used, the sound that it creates is calculated to excite alarm in the mind, for it does not know that any fabric can be erected in the place of that demolished. Really, there is no reason whatever that alarm should be aroused in any mind. He who fears the result of reasoning on his own mental calibre, should avoid all iconoclastic thoughts. There are dyspeptic minds as well as dyspeptic stomachs—such should pursue thoughts that are not too iconoclastic or new, for they are sure to awaken the sensibilities of their overtaxed organ, and pain and fear are at once excited. We understand human nature. We have traversed the fields of the past; gazed upon the result that follows traditional teachings, and examined carefully the moral status of nations in older times, and we have invariably found that all innovations on established customs, have created alarm—the greater the error, or more monstrous the absurdity, the more fearful and alarming is the tumult that follows. The human mind of today is not much easier of access than a thousand years ago. Truths do not reach it much sooner now, or any more forcibly, than then, and the probability is, the time will never arrive on this earth when all innovations on old established usages do not excite alarm on the part of some one.

The world says, find that which possesses, 1st, All power, 2nd, All omniscience, 3rd, And is omnipresent, and you have God which the world will be compelled to recognize. Here is what expresses those attributes.

- 1.—The sum total of all things that manifest power, is all power,—one of the attributes of God.
- 2.—The sum total of all things that possess or manifest wisdom or intelligence, is omniscience, the second attribute of God.
- 3.—All things combined, existing throughout the universe, and taken as one grand whole, express this quality of God,—omnipresence.

We defy the world, the scientist, the philosopher, the profound thinker, to find the attributes of a God, as defined, outside of that which we have mentioned above. But is not this a strange condition of things—one part of your God setting upon another part; one part of your God elevating and sustaining another part?

As there is a soul or life principle to each physical organization that animates it to action, so there is a soul or life principle to the universe, and his action is manifested in the innumerable laws of the material world. That soul or life principle of the universe manifests power in all things only in the quickening, animating influence that it exerts. Its laws are subversive

to man, and man is subversive to them. They are beautifully interlinked. The universal soul presents the laws; and man combines their action, and does many marvelous things. Man is not only subversive to law, but is co-equal with law. The individualized soul with its laws, is as old as the universal soul with its laws. There is no sovereignty of the universe, save only in this sense, that man is subject to its laws. It is non-compliance with the laws and impulses of this universal soul, that causes suffering. But this universal soul is not your God! Why? For it does not possess all power in the sense in which you use the term,—one of its attributes. But is it not a meaningless term then to apply the name God to it? It may be, but the world has seen fit to declare that God is omnipotent, omniscient, and omnipresent, and that which possesses these qualities, we have found. Then have we not found what you have designated as God? It can not be other wise! Again, if there is a God outside of that which we have enumerated above, he can not be all-powerful, for the moment you detach a single being from him, there is a power outside of him, and he is not all-powerful! Hence in a moment is destroyed.

This universal soul is in one sense a God! It is the animating influence permeating all things, and may be regarded as the law of mind, spirit and matter. It acts through the instrumentality of individualized intelligences, in numberless ways. It is omnipresent in its laws, is deaf and blind, yet between it and man there is a reciprocal action.

The universal soul,—what is it? There is infinite space; but what of that? Does it not teach a lesson? Yes, and a grand one, too. Absolute vacancy,—is that a possibility? What is nothing? Do not mention it, for it is a meaningless term. Space exists within this room. Within that space are the elements of life! The elements of life are within us—all about us.

There is life within us, and that must be sustained by life without. In the air we breathe, the food we eat, and the water we drink are life-principles which sustain and nourish the body.

Supposing eight spheres connected with this planet, the earth being one in which we now reside, there is an outer covering that corresponds exactly with the sphere in which you live. Before you can ascend higher the spirit must be divested of that. So on earth you have seven outer organisms of which the spirit must be divested before it can be allowed to enter the eighth plane, or the seventh sphere of the Spirit World. The physical organism of earth affords nourishment to each interior covering of the spirit, the life-principle becoming more refined as it passes through each organism until it reaches the mind or soul, where it simply becomes a quickening influence. The physical body cannot be nourished with the elements of the first sphere in spirit life, but the physical body here, through its internal action, affords nourishment to the body of the second sphere. While here, you have all the outer coverings of the spirit that you will ever have. On ascending to each sphere in the Spirit World, this outer covering must be left with that sphere to which it corresponds in material. Study my position carefully. Each of these bodies requires nourishment while on earth, and each is in constant action. The more perfect the body, the more healthful in action, the more perfect each of the interior bodies, for it is from the extreme outer covering that each one is enabled to receive nourishment. Again, these bodies act simultaneously, and the influence that each exerts on the succeeding interior body, is more refined in its nature and influence until when it reaches the soul it partakes somewhat of the nature of the universal soul.

- 1st body, similar to earth.
- 2nd body, similar to material of 1st spirit sphere.
- 3rd body, similar to material of 2nd spirit sphere.
- 4th body, similar to material of 3rd spirit sphere.
- 5th body, similar to material of 4th spirit sphere.
- 6th body, similar to material of 5th spirit sphere.
- 7th body, similar to material of 6th spirit sphere.
- 8th body, similar to material of 7th spirit sphere.

While on earth, you possess all of these bodies, and they require nourishment, and receive it always through the instrumentality of the extreme outer physical organization. You can see here why man is regarded as an epitome or microcosm of the universe. He has all the elements within him of the various spheres. We sometimes speak of these outer coverings as physical organs, for they only become visible to each one as they throw off the next outer covering.

The universal soul can only communicate with the interior soul of man, only through the medium of all these outer bodies. When a certain sphere of existence or condition is attained, you are then brought in contact with it direct, and are in rapport, in one sense, with a God—the Universal Soul. Millions of years, yes, quadrillions of years, may pass before this can be fully realized.

## [TO BE CONTINUED.]

## The Communist.

A few copies of the above-named monthly, published by Alexander Lloyd Mack, St. Louis, can be had by those who desire specimen copies, by addressing the publisher, inclosing two stamps to pay postage and expense of mailing.

## Quarterly Meetings.

Brother E. R. Young informs us that the Spiritists will hold a Quarterly Meeting at Rockwood, October 7th, commencing at one o'clock. Prof. E. Whipple and wife are the speakers.

## Mediums and Seances in Chicago.

During the last week Spiritualism has been above par in Chicago. There has been an unusual demand for the services of good mediums. The session of the Grand Lodge of the U. S. of I. O. O. F., has brought to the city many prominent gentlemen from the different States and Territories, as well as from the different Provinces of the British Dominion, and we are glad to be enabled to announce to our readers that many of that honorable order are Spiritualists. Indeed our Reception Rooms were thronged with friends during the week—all anxious to witness the various phases of spirit manifestations as displayed through different media. We have pretty good evidence that all the mediums of the city had been patronized.

Mrs. MAUD LOMB held several seances which were well attended. The one she held at Mrs. A. H. Robinson's, 148 Fourth Avenue, was attended by a select party of gentlemen and ladies—about forty in number. It was one of the finest seances ever given by that most excellent medium.

She first gave a cabinet seance, being tied by her mittens consisting of two lake captives, who were not only depicted, but knew how to handle the ropes so as to hold fast.

No sooner was the cabinet door closed upon Mrs. Lomb thus fast tied with her hands behind her, so that she could not move them, than hands were thrust out of the cabinet window, in plain view of the audience assembled, when as quick as thought the door of the cabinet was thrown open, and naught was to be seen but Mrs. Lomb tied as when the door was closed upon her! Large hands and small hands, were presented one after another.

Various faces, some of youths, and some of old persons, some with gray beards and hair, and some with smooth-shaven faces, excepting a black moustache. A variety of faces and busts as low as the waist were frequently exhibited.

Conditions to guard against fraud and deception were so perfect as to leave the minds of each investigator free from the least suspicion of any trick or deception on the part of the medium.

After one hour and a half had thus been spent in the cabinet exhibition, a dark seance was arranged. Owing to the large number of persons present, there being enough for three seances, that number of sittings were given.

These seances were of the same satisfactory character,—every person present having several angel visitors, who, from little children to aged and loving parents, were able to make themselves known, in a most unmistakable manner. Indeed it was one of the finest seances ever held in the city. On the evening previous, a young gentleman, by the name of Choate, held a seance at the same place, which was well attended by gentlemen and ladies, resident and from abroad.

Mrs. CHOATE is a young medium, recently from Boston. He, while entranced by an Indian spirit answering to the name of Monico, and who says he belongs to the Chippewa tribe, will describe spirit-relations and friends of gentlemen and ladies attending his seances, minutely and perfectly. He not only describes their persons as they are now in spirit life, but he will describe them as they were in this life; describe the last clothing they wore—the manner of their death—their burial apparel and the coffin, casket, case, or whatever the manner of their burial may have been. He is an excellent test medium of the phase above referred to. He is also a fine speaker, and lectures before public audiences.

He will remain in the city for a short time. During his stay he will make engagements to meet small, private parties or single individuals for seances. He can be found or addressed at the Reception Rooms of this Publishing House.

THE BANGS CHILDREN will soon commence holding seances again. They are most extraordinary mediums, and we expect to be able to make new announcements in regard to them in a short time.

Mrs. A. H. ROBINSON continues to give private sittings for diagnosing and prescribing for disease, and business purposes. Her wonderful powers as a medium are widely known from practical observation. She is not only a lady of refinement, but of remarkable mediumistic power in treating thousands of sick people in various parts of the country, without ever seeing them, diagnosing most perfectly, and prescribing most certain curative remedies, by simply holding a lock of the sick person's hair in her hand. Numerous letters from persons thus treated and cured, are received by her every day.

We select from a large package which have been placed before us, at random, the following:

Mrs. A. H. ROBINSON.—Having noticed your advertisement in the JOURNAL, I take the opportunity of sending to you for a prescription for my wife. She will be sixty years old the 12th November next. She has been troubled with a "derangement of the liver and kidneys" as the doctors say, for a number of years. She was attacked with paralysis five or six years. She went to Dr. Newton, at Toledo, and received much benefit by his laying on of hands and other treatment. She took a bad cough last winter, and has been troubled with cramping and pains in the same side ever since. I therefore, send you a lock of her hair and the fee, \$2.00,—hoping that you will, by "the powers that be," be enabled to discover her maladies and disease better than I can describe. Please send definition of her disease. Her name is Margaret Elmer.

PHILO ELMER.

Lodi, Ohio, July 1st, 1871.

Mrs. Robinson diagnosed and prescribed; and the following is the result:

Mrs. A. H. ROBINSON.—Dear Sister.—The prescription that you sent me for my wife has worked like a charm, doing her great benefit. Now, I wish you to send a prescription for my son, who is troubled with rheumatism and heart-disease at times very bad, so that he cannot sleep or rest. He is thirty years old last April; has been afflicted four or five years, get-

ting worse, with pain in the left hip and side. I send you your fee according to terms.

PHILO ELMER.

Lodi, Ohio, Sept. 5th, 1871.

## SPIRIT ARTISTS.

Mr. ROSE and his partner, at 363 State St., are making fine progress in their development as spirit artists. They follow implicitly the directions of their spirit guides, and the results have been most surprising. They do not wish us to give the details of results at present. Suffice it to say, that occasionally they get a spirit likeness as perfect as if they were taken from them while yet in the form. We hope to be able to give details in a short time.

Mr. ROSE is also a medium for remarkable physical manifestations. While secured with ordinary handcuffs, his coat will be removed, and another person's coat will be placed upon him, and many other similar feats are performed in his presence like those in the presence of other physical mediums.

There are a great number of other most excellent healing, test, and business mediums in the city, who are doing work most convincing of spirit agency in their several departments of mediumship, many of whose names will be found in the Medium's Register in this paper. We are happy to register the names of all mediums who comply with the simple and just requirements mentioned at the head of that Register. Brief statements of new phases of development in mediumship are also published with pleasure when furnished us for that purpose.

THE RELIGIO-PHILOSOPHICAL JOURNAL in all its phases of development of spirit power. It asks no odds of its opposers, no matter what may be the combinations. It tells the truth at all times when it speaks upon any subject, and when necessary to expose a sham or probe a corrupt and rotten sore,—however disguised,—it will do it most effectively, be it found among the truly evangelical or the hypocritical pretenders of greater morality than the mass of Spiritualists. Such hypocrites are cheats, who have made a record which they cannot efface.

## Ministering Angels.

The New York Independent is somewhat inclined to inculcate liberal notions, yet in order to retain the patronage of certain conservatives it is compelled to allow a vein of orthodoxy to bubble and scintillate on its pages. Its last harrowing effort to please its conservative friends, appeared Sept. 7th, and consisted of a wood-engraving, beneath which was the following inscription: "Ministering Angels." Notwithstanding the fact that the design of the engraving was to illustrate certain features of old theology, there is a vein of Spiritualism permeating the Independent's description of it that can be plainly discerned. It is as follows:

## MINISTERING ANGELS.

That there is a minister of angels superior to man, who feel a deep interest in his welfare, is a doctrine which appears quite evident in various parts of Divine Revelation. These beings are called angels; a word in the Hebrew and Greek languages—from the Latin angelus—signifying messenger. They are of different gradations in rank and intelligence appear to be set forth in terms applied to the angelic hosts, such as thrones, principalities, powers, and so forth. The ancient Jews reckoned four orders or companies of angels, each headed by an archangel; the first order being the Seraphim, the second of Cherubim, the third of Uriel, and the fourth of Raphael.

Of the creation of man it is stated, in Heb. ii, 7, that he was but a little lower than the angels; and the idea has prevailed in most nations, from the fact that he has been connected with them. Their principal employment, however, was to wait upon the Almighty, and execute his commands. It has also been a general and prevalent, and very ancient opinion that certain classes of angels were appointed to watch over the welfare of the human race, and that every individual had some angel or angel, either good or bad, who had control over his mind to a greater or less degree.

It is well known that something like the above has been the belief among the Jews, Greeks, Romans, and Persians; and, indeed, among all of the barbarous nations of antiquity. Hence, one of the most ancient of the Greek poets tells us in some of his writings that "the men of the golden age are the good angels of the present degenerate race; they watch over us, protect us from harm, and strive to elevate us to the level of their own purity of heart and save us from misery." So, too, the wisest of the heathen philosophers, publicly avowed himself under the guidance of a good genius or spirit, very much in accordance with the Christian idea of a guardian angel.

Angels are first spoken of in the book of Genesis, where two of them appeared for the deliverance of the righteous Lot, who dwelt in Sodom, from the fate which overwhelmed the cities of the plain for their wickedness. There are also many other accounts in the Old Testament of the appearance of angels among men—sometimes for the deliverance of his chosen people, and at other times for the destruction of their enemies.

In the New Testament an angel announced the advent of the Savior, and a multitude of the heavenly host were heard praising God for the glad tidings of His birth. The angel Gabriel, too, appeared to the Virgin Mary, and announced to her that she was to bear a son, and would in due time be crowned with glory. Having assumed the nature of man, the Redeemer became subject to his trials and temptations. After successfully resisting the temptation of the Devil, angels came to minister unto him, and his agony and bloody sweat in the Garden of Gethsemane there appeared an angel from heaven, strengthening him. At his ascension angels were in attendance, and at the day of judgment all the holy angels will be with him.

## THE ENGRAVING.

It is designed to illustrate the nature of the assistance the Christian receives from ministering or guardian angels, and is upward comes toward the Heavenly City. In the foreground one is seen about to commence the Christian journey. At first he is moved by the fear of the fatal consequences of continuing in sin. He feels that he is a sinner, and he is drawn down, and would fain fly to the city of refuge.

He has heard of the New Jerusalem above, and wishes to be directed into the path which leads to that place of heavenly rest. Ministering or guardian angel now comes to his assistance. He takes his hand, and leads him upward from the dark and misty region where he has been traveling, and places his feet on a rock, on the Highway of Holiness—the path leads in the central part of the engraving—which leads to the Heavenly City.

before he can enter the Heavenly City, his promised inheritance. Two of the pilgrims are seen about to enter the river. Some have passed over to the other side of Jordan, and are conducted into the New Jerusalem, the Paradise of God, where many mansions are prepared for the righteous. The river of the water of life is there; the tree of life is there, the leaves of which are for the healing of the nations. God himself shall dwell with them, and shall wipe all tears away.

Our description of the illustration would differ somewhat from the above. In the foreground is an individual that resembles in every particular a German pedler with a large pack of thread, needles, darning-needles, Yankee notions etc., on his back, which he evidently proposes to dispose of to the public. While journeying along, meditating on the uncertainty of a pedler's life, he carelessly steps in a mud-hole, and fastened there by its cohesive attraction, he languishingly cries for assistance. A lady, or what is represented as a guardian angel, comes forward to assist him; she resembles a pretty waiter in a larger-bell saloon, and taking him by the hand, she points him to a grove in the New Jerusalem, where he, no doubt, anticipates finding a larger-bell garden with a band of music and other social enjoyments.

On the left of the engraving are two angels, one apparently male, the other female, the former with a spear, the latter with a sword, with which they are fighting the serpent, who is in a burning hell of fire and brimstone. He stands near a withered tree. Here the artist had a fit of abstraction, commonly designated as absent-mindedness, or he never would have represented that tree as standing in a molten mass.

The "Highway of Holiness," which the pure in heart and the righteous are supposed to travel, resembles in appearance old Clark street before it was macadamized, and when it was necessary to place sign-boards over mud-holes with the inscription: "No bottom here." The side of the road next the hill is very jagged, as if the fire had made deep inroads there, while on the other side it is perfectly smooth. Three angels are represented as carrying the half-starved, long, lean, lank Lazarus to Abraham's bosom. Here the artist or the engraver made another serious blunder, for he represents one of the heavenly visitants as holding one of his legs in such a position that it must cause great pain and inconvenience to Lazarus. Then just think of assigning a female angel to hold his heels, and a male angel his head! What a want of courtesy or respect for Lazarus,—and how he must have yearned to have his hands resting gently on his forehead, or to bury his face in her golden tresses.

The Heavenly City, or New Jerusalem, toward which the devoted pilgrims are tending, has numerous buildings resembling in appearance the old Chicago Court House or the City Armory. They look dingy, God-forsaken, and seem admirably adapted for the home of the owl and the rat.

Just at the end of the "Highway of Holiness" is the "River of Death." It bears some resemblance to Chicago River when it had no current, and at the time when all the debris and filth of the city were absorbed by it. That "River of Death" is a failure. We would no more think of passing through its turbid waters than we would of being baptized in one of the sewers of this city.

On the other side of this river is a vehicle, looking very much like an emigrant wagon, and to which there seems to be attached six asses. Here is another failure, for the ears of these animals are half as long as their body, when one-tenth would have answered the purpose exactly. On a careful examination, however, of this emigrant wagon and its asses, by the "Universal Household Microscope," the asses, to our astonishment, seemed to turn into angels, and why they should appear like a full-fledged orthodox angel beneath the microscope, and to the hater eye like the aforesaid domestic animal, is beyond our comprehension. It is one of the mysteries of godliness. Then again, one old gentleman who was about to enter the "Highway of Holiness," was represented as carrying a cross, which consisted of a rough plank, sixteen feet long and two feet wide, calculated from the scale of inches adopted by the artist. The cross itself would render his pilgrim weary, whether traveling the "Highway of Holiness," or on the rough stones of Dearborn street. In the New Jerusalem, the engraver represents each building with a tall steeple, but fails to designate the one that God resides in. Had that been, any further search for God would have been unnecessary. Taken altogether, the effort of the Independent to illustrate certain features of life and characteristics of the spirit world, was a miserable failure, and draws as largely on the imagination as the wonderful adventures and hair-breadth escapes of Sindbad the Sailor.

## M. J. King.

We are deeply pained to learn that our old acquaintance and co-worker, M. J. King of Joliet, was instantly killed on Wednesday, the 20th inst., while at work in his planing mill. Bro. King was about sixty years of age. He has been for the last ten years, a very active and efficient working Spiritualist. Having graduated from the orthodox ranks, he was well prepared to fight them, and few of his old orthodox associates, dare brave an intellectual contest with him. While the manner of his departure for the higher life, is to us shocking, we have the satisfaction of knowing that he suffered no physical pain, that he was well prepared to meet his friends, and assume his duties on the other side, and that he will still continue as heretofore to aid his friends in passing from the darkness of old theology into the beautiful light, developed by a knowledge of the Philosophy of Life.

—Oh, how I've suffered with my head! All on account of using the poisonous hair preparations. I now use NATURE'S HAIR RESTORATIVE, and it has removed the poison, and restored my hair to its former vigor. See advertisement.











Price-List of Books.

Table with 2 columns: Book Title and Price. Includes titles like 'The Bible', 'The Christian's Guide', 'The Christian's Duty', etc.

Religious and Philosophical Journals.

Table with 2 columns: Journal Title and Price. Includes titles like 'The Christian's Journal', 'The Christian's Messenger', etc.

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